BRENT MAXFIELD

THE VERTUOUS, Holy, Christian LIFE and DEATH

OF THE LATE LADY,

Ben LETICE, Glynn

Vi-Countess FALKLAND.

With some Additionals.

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The holy Life and Death of the Lady LETICE *Vicounteſſe* FALKLAND, *written in a Letter to her Mother the Lady* MORISON *at Great* Tew *in Oxford-ſhire.*

Madam,

IT is the deſire of ſome *Honourable Perſonages* to have an exact account of the *Death* of your moſt dear *Daughter*, the Lady *Falkland*; *they* being privy to much piety in *her life*, expect (as well they may) ſomewhat moſt *remarkable* in *her ſickneſs* and *death.*

And for the *comfort of you*, and for the *ſatisfaction* of *them*, I have gathered together ſome ſcattered particulars of *her life*, *ſickneſs*, and *death*, and have ſent them unto *you.*

That the moſt *precious perfume* of *her*

 name,

name, being *powred out* (*like S.* Mary Magdalens *box of Spiknard*) *may fil your*, and *their houſes.*

And though this *relation* of ſo many eminent *virtues* in *her*, would not (perhaps) have appeared ſo handſome from *your* own *pen* (becauſe ſo deep a ſhare of the praiſe belongs to you) yet you need not bluſh at the delivering of *it*; it may conſiſt with *your modeſty*, to be a *witneſſe* of the truth of theſe particulars; though not to be a *Publiſher* of them.

And if the *memory* of that moſt holy *Lady*, continue *precious* amongſt us; and *her* holy *example* efficacious with us; and *God* (who *ſanctified her* here, and now *glorifies her* in heaven) be magnified and honoured for his *mercies* and *graces*, I have all I aim at.

I ſhall note ſomewhat remarkable in the very beginning of *her Chriſtian race*; more, in *her progreſs*, and *proficiency* in *it*; and then come to the laſt *ſtages*, when the *crown*, at the end of the *race*, was (as it were) within *her ſight* and *view.*

This *elect Lady* ſet out early in the ways of God, in the dawn or morning of her Age: There was care taken while ſhe was young, that ſhe ſhould be brought up in the

the nurture and admonition of the Lord; She came not from her Nurſes arms, without ſome knowledge of the principles of Chriſtian religion.

While ſhe was very young, her obedience to her Parents (which ſhe extended alſo to her Aunt, who had ſome charge over her, in her Fathers houſe) was very exact; and as ſhe began, ſo ſhe continued in this gracious, and awfull temper of duty, and obſervance: I have heard you ſay (Madam) that you cannot remember any one particular, wherein at any time, ſhe diſobeyed her Father, or you.

That her time might not be miſ-ſpent, nor her employments tedious to her, the ſeverall houres of the day had variety of employments aſſigned to them; and the intermixing of *prayer*, *reading*, *writing*, *working*, and *walking*, brought a pleaſure to each of *them*, in *their* courſes; ſo that the day was carryed about faſter, then ſhe would, and ſhe begins in this her youth, to abridge her ſelf of her ſleep, and was oft-times at a book in her Cloſet, when ſhe was thought to be in bed.

You remember well, I preſume, the *Purſe* her young fingers wrought for her own *alms*, and how importunately ſhe

would beg your ſingle money to *fil* it; and as greedy ſhe was of *emptying* it too; the *poore* ſeldome went from the houſe without the *alms* of the young *daughter*, as well as of the *Parents*.

And how conſtant ſhe was then, at her private Prayers, I gheſſe, by what I have heard from the keeper of *your* houſe; when ſtrangers were in *her* own *room* where *ſhe* ordinarily had *her* retirements, he was called to give *her* the key of ſome other chamber for that purpoſe, at *her houre of Prayer*; *ſhe* would procure a new *Oratory*, rather then *omit*, or *defer* that *duty*.

And how powerfull with God, the *lifting up her pure hands every where*, in this her innocent *Childhood* was, ſoon appeared. For while *her piety* and *holineſs* was in this bud, a violent attempt there was made to blaſt it. About the *thirteenth yeer* of *her* Age, there was a ſtorm of temptation raiſed in *her*, and ſome arguments the *tempter* had ſuggeſted to drive *her* to deſpaire of Gods mercy towards *her*: And this I note the rather, becauſe it is not ordinary at ſuch yeares, to have attained to that growth, as to be thought fit for thoſe encounters:

But

But God upheld *this young twig*, againſt ſuch a ſtorm, which hath torn up many a *fair tree* : For after ſome *anguiſh* of *ſpirit*, and *patience* in the *combate*, and earneſt *prayers*, *Gods grace was ſufficient for her* : and ſurely it was not the *ſtrength* of her *hands*, at this Age, but the *pureneſs* of *them*, which prevailed for *her*.

Some there are, whom God leads from the ſpirituall *Ægypt*, to *Canaan*, not by this way of the Philiſtines, leſt they ſhould repent when they ſee war, and turn back again into *Ægypt*, *Exod.* 13. 17. But *her* (it ſeems) God trained up in this military courſe; and from *her* youth exerciſed *her* in it, that *ſhe* might be expert at it.

After this conqueſt, *her ſoul* enjoyed much *peace* and *tranquillity*, and *ſhe* went on moſt *cheerfully in holy duties*, and *taſted* much *comfort*, and *delight* in *them* : And *her heart* was ever and anon ſo full, that out of the abundance of it, ſhe would ſay, *Oh what an incomparable ſweetneſs there is in the muſick upon* Davids *Harp* ! *oh, what heavenly joy there is in thoſe Pſalmes, and in prayers, and praiſes to God! How amiable are the courts of Gods houſe* ; *how welcome the dayes of his ſolemn worſhip* !

And now, nothing can hinder *her* from

thoſe *holy Aſſemblies* ; Every *Lords day* conſtantly, forenoon, and afternoon, *ſhe* would be with the earlieſt at them : Some while (when *ſhe* wanted a convenience of riding) *ſhe* walked cheerfully three or foure miles a day, as *young*, and as *weak*, as *ſhe* was, to them : And at night *ſhe* accounted the joyes, and the refreſhments, which *her* ſoul had been partaker of, a ſufficient recompence, for the extream wearineſs of *her body*,

And within a ſhort while, by reading good Authors, and by frequent converſe with learned men, *ſhe* improves (by Gods help) *her* natural talents of *underſtanding*, and *reaſon*, to a great degree of *wiſdome* and *knowledge*.

And now *theſe riches*, of *her piety*, *wiſdom*, *quickneſs of wit*, *diſcretion*, *judgement*, *ſobriety*, and *gravity of behaviour*, being once perceived by Sir *Lucius Cary*, ſeemed Portion enough to *him* : Theſe were *they*, *he* priſed above worldly Inheritances, and thoſe other fading acceſſions, which moſt men court.

And *ſhe* being married to *him*, riches and honour, and all other worldly proſperity, flow in upon *her*, and conſequently to proceed in *holineſs* and *godlineſs* growes an

an harder task, then before it ſeemed to be: it being much more difficult *when riches* and *honour* thus *increaſe*, then, *not* to *ſet our heart upon them.*

Yet God enabled *her* by his *grace* for this alſo; for when poſſeſſion was given *her* of *ſtately Palaces*, *pleaſantly ſeated*, and moſt *curiouſly* and *fully furniſhed*, and of *revenues* and *royalties* anſwerable, though your Ladyſhip hath heard *her* acknowledge Gods great goodneſs towards *her*, for theſe temporall preferments, yet neither *you*, nor any of *her* friends, could perceive *her heart* any whit exalted with *joy* for them.

They were of the Babylonians retinue, who when they had ſeen *Hezekiahs riches* and *treaſures*, ſet *their hearts* upon *them*, *Iſay 39. this true Iſraelite* reſerved *her* affections, for thoſe *riches* which never fade, and for thoſe *dwellings*, which are above, where the *City* is of *pure Gold*, and the *walls garniſhed with pretious ſtones.*

This confluence of all worldly felicities and contentments, did ſo little affect *her*, that there were ſome ſeemed diſpleaſed at it; and then *ſhe* would attribute much of it, to a *melancholick diſeaſe*, which was

then upon *her*; And though I deny not, but that ſome worldly *delights* might *fall* by the *hand of her melancholy*, yet doubtleſſe where the *diſeaſe* ſlew its *hundreds*, *grace* ſlew its *ten thouſands*.

And in this condition ſome years paſſed, during which time, *ſhe* was moſt conſtant at *Prayers*, and *Sermons*, and frequently received the *bleſſed Sacrament*; and although now, and then, *ſhe* felt not *her* wonted *ſpirituall Comforts*, but in ſtead of them had ſome *anguiſh*, and *bitterneſs of ſpirit*, yet by the adviſe of good Divines, and by her ordinary help of *Prayer*, *ſhe* recovered ſoon *her* peace and joy.

Thus in ſeverall conditions of youth, and *ripe yeares* of *virginity*, and *marriage*; and amongſt contrary temptations, of *adverſity*, and *proſperity*; *affliction*, and *comfort*, *ſhe* continues that courſe of *holy Life*, which *ſhe* had begun; a great *proficiency*, and a far *progreſſe* this: yet I crave leave to reckon it all into *her beginning*, for this was but ſlow in reſpect of that great agility, and quick ſpeed, *ſhe* attained unto, in the other part of *her ſpirituall race*.

Her proficiency and *progreſſe* I ſhall account

count from that time, when *her proſperity* began to abate; when *Her dear Lord*, and moſt beloved *Huſband*, that he might be like *Zebulon*, (a ſtudent *helping the Lord againſt the mighty*, *Iudge*. 5. 14.) went from his *Library* to the *Camp*; from his *Book* and *Pen*, to his *Sword* and *Spear*; and the conſequent of that, an inevitable neceſſity, that *ſhe* muſt now be *divorced* from *him*, for a while, whom *ſhe* loved more then all the things of this world; this was a ſad beginning: but that *totall divorce*, which, ſoon after, death made between *him* and *her*; that *he* ſhould be taken away by an untimely death, and by a violent death too, this, this was a moſt ſore affliction to *her*; the ſame ſword which killed *him*, pierced *her* heart alſo.

And this heavy affliction which God ſent upon *her*, *ſhe* interpreted for a loud call from heaven, to a further *proficiency* in *picty* and *virtue*.

And yet *ſhe* feares it may be a puniſhment alſo upon *her*, for ſome ſin, or other, and therefore ſtrictly examines *her ſelf*, and ranſacks every corner of *her heart*, to finde out wherein *ſhe* had provoked God to lay this great affliction on *her*; and to make ſure, *ſhe renues her repentance* for all.

all *her* tranſgreſſions; and *her godly ſorrow* for *her* ſins paſt, is as freſh, as if it had bin for the ſins of yeſterday.

And now *ſhe* addreſſes *her ſelf* to a *Divine* of great *eminency* for *piety*, and *learning*; and from *him ſhe* takes directions for a more ſtrict courſe of life in this *her Widowhood*, then formerly; now *ſhe* forgetting quite what was behind, preſſes forward to what was before, and, as if *ſhe* had done nothing yet, *ſhe begins* anew.

And though the greateſt and chiefeſt part of *her* Chriſtian work, was locked up cloſe within *her ſelf*, and ſome of it very ſtudiouſly, and induſtriouſly concealed by *her* (that *ſhe* might be ſure no degree of vainglory ſhould creep upon *her* with it) yet *much* of it appeared, by the effects, and is now forced to come abroad before us.

Her firſt and grand employment was, to read and underſtand, and then (to the utmoſt of *her* ſtrength) to practiſe our *moſt bleſſed Saviours Sermon* upon the Mount, in the *fift*, *ſixt*, and *ſeventh Chapters* of Saint *Matthew's Goſpell*; and having read over a moſt compleat (though compendious *Comment*) upon that *Sermon*,

ſhe

ſhe ſet forthwith, upon the work of *practiſing* it, and began with thoſe *virtues*, to which the *beatitudes* are annexed.

And *her mercifulneſs* was none of thoſe *virtues*, which *ſhe* could at all conceal from us; *much* of *her eſtate* (we ſaw) given yearly to thoſe of *her Kindred*, which were capable of Charity from *her*: And *ſome* of *her* neer *neighbours*, who were very *old*, and not able to work; or very *young*, and not fit for work, were *wholly maintained* by *her*: To other poor children *ſhe* contributed much, both for their *ſpirituall*, and their *temporall* wel-being; by erecting a *Schoole* for them, where they were to be taught both to *read*, and to *work*: much care *ſhe* took, that no man, or woman, or childe ſhould want employment; that their own hands might bring them in a competent ſubſiſtence; and accounted that the beſt contrivement of *her* eſtate, which ſet moſt poor people on work; for if it were to their profit, *ſhe* little regarded *her* own detriment in it.

So that *her* principal care herein, was to keep them from Idleneſſe (*that root of all ſin and wickedneſſe*) for by another contrivement of *her* eſtate, *ſhe* might have received more profit, and thereby have been

been better able, to relieve them, though by this only, *ſhe* was able to ſet them on work.

A moſt eminent piece of *mercifulneſſe* this, where *corporall* and *ſpirituall mercy* went together, and *wiſdome* guided both.

And for the *poor* at home, and for *ſtrangers* at the dore, ſhe was very charitable in *feeding the hungry*, and *refreſhing the faint* and *weak*; and for *clothing* the *naked*, in ſome extremities you ſhould ſee this *Lady her ſelf* goe up and down the houſe, and begge garments from *her* Servants backs, (whom *ſhe* requited ſoon after with new) that the *poor* might not goe *naked*, or *cold* from her dore: So that *ſhe* was not only a liberall *Almoner* to the *poor*, but alſo an earneſt *Solicitor* for them: And when it was objected, that many *idle* and *wicked* people, were by this courſe of *charity*, relieved at *her* houſe, *her* anſwer was; *I know not their hearts, and in their outward carriage and ſpeech, they all appear to me good and virtuous*; *and I had rather relieve five unworthy Vagrants, then that one member of Chriſt ſhould goe empty away*; And for *harboring ſtrangers*, the many inconveniencies, ordinarily enſuing upon it, could not

not deter *her* from it; ſometimes for ſome weeks together, *they* were entertained by *her*.

And ſince *her* death, I hear of plentifull reliefe, *here*, at *London*, and at *Oxford*, ſent *privately* to *Priſons*, and *needy* perſons, with a ſtrict charge that it ſhould not be known from whence it came; *She would not have her left hand know, what her right hand gave.*

And this *her mercifulneſs* could not be bounded within the limits of *friends*, it extended it ſelf to *her enemies* too: when there were ſome ſtore of them taken Priſoners by the Kings Souldiers, and in great need, *ſhe* conſulted how *ſhe* might ſend reliefe to them: and when it was anſwered, that ſuch an *act* would raiſe jealouſies (in ſome) of *her* loyalty to His *Majeſty*, *ſhe* replied, *No man wil ſuſpect my loyalty, becauſe I relieve theſe Priſoners, but he would ſuſpect my Chriſtianity, if he ſhould ſee me relieve a needy Turk, or Jew: however, I had rather be ſo miſunderſtood, (if this my ſecret Almes ſhould be known) then that any of mine enemies (the worſt of them) ſhould periſh for want of it.*

And this one inſtance, and reaſon of *hers*, is ground enough to believe, *ſhe* failed

led not to relieve *her* enemies, as often as occaſion required.

But beyond all, *her mercifulneſſe* towards the *ſick*, was moſt laudable: *her* proviſion of *Antidotes* againſt *infection*, and of *Cordials*, and other ſeverall ſorts of *Phyſick* for ſuch of *her* neighbours as ſhould need *them*, amounted yearly to very conſiderable ſummes: And though in diſtributing ſuch *medicinall proviſions*, *her hand* was very *open*, yet it was *cloſe* enough in applying them, *her skil* (indeed) was more then ordinary, and *her warineſs* too.

When any of the poor neighbours were ſick, *ſhe* had a conſtant care, that they ſhould neither want ſuch *relief*, nor ſuch *attendance*, as their weak condition called for, and (if need were) *ſhe hired Nurſes* to ſerve them: And *her* own frequent *viſiting* of the pooreſt *Cottagers*, and *her* ready *ſervice* to them, on their *ſick-bed*, argued as great *humility*, as *mercifulneſs* in *her*; yet the Bookes of *ſpirituall exhortations*, ſhe carried in *her* hand to *theſe ſick perſons*, declared a further deſign *ſhe* had therein, of promoting *them* towards *heaven*, by reading to *them*, and by adminiſtring words *of holy counſell* to *them*: There

is

is no *ſeaſon* more *fit* (*ſhe* would ſay) for *ſowing* good *ſeed*, then this; while the *ground* of their *hearts* is *ſoftned*, and *melting* with *ſorrow*, and *ſickneſs*; And to gain this advantage it was, that *ſhe* was ſo frequent a *Viſitor* of the ſick, going day after day, to their *bed-ſide*: This Honourable Lady hath been obſerved ſitting in a Cottage, waiting the *ſick womans* leiſure, till the *ſlumbers* and *fits* were over, that *ſhe* might read again to *her*, and finiſh the work *ſhe* had begun.

And of late when *ſhe* could not doe this good office, *in her own perſon* (*ſhe* growing ſickly and weak) yet *ſhe* would doe it ſtill *by proxie*: for ſome of *her friends* or *ſervants* were deputed by *her*, to goe to the *ſick*, with *her Books* too, daily; and now and then moſt of *her family* (who were fit for ſuch an imployment) were ſent abroad on this errand.

Thus ordinarily in all *her* workes of *corporall mercy*, *ſhe* added *workes of ſpirituall mercy* too; relieving the wants of the *body*, and of the *ſoul* together, *inſtructing*, and *exhorting*, and earneſtly *perſwading* the *poor* and the *ſick* to ſome *virtue* or other, for their *ſoules* health.

Herein following the *command* in this *Sermon*,

Sermon, and alſo the *example* of the *Preacher*, *our moſt bleſſed Saviour*: who, when he *cured* the *diſeaſes* of the *body*, *cured* the *diſeaſes* of that infirm *ſoul* too; and at the ſame time, with one word, adminiſtred to the *ſick* and *impotent*, *both health and grace*: our Saviours *practiſe* is the *gloſs* upon his own *Text*; And this *handmaid of his*, was for the *text*, and this *gloſſe* too of *mercifulneſſe*.

And as for *this*, ſo for *meekneſs* alſo, *ſhe* was moſt *eminent*: *ſhe* was *ſecond* to none of her *Sex*, and *Age* (I believe) among us, for *perſpicacity of underſtanding*, & clearneſs of *judgement*; yet as far from *ſelf-conceit*, as from *ignorance*: *her* wont indeed was upon debates, to object till all arguments, *ſhe* could think on, to the contrary, were ſatisfied; and when that was once done, no cavill was heard, but *her* aſſent readily given; and this ready *ſubmiſſion* of *her judgment*, to the beſt reaſons, I mention, for the *meekneſs* of her *underſtanding*: herein *this Lady* excelled ſome of the chiefeſt *Rabbies*, that *her knowledge did not puff up, but edifie*.

And *her underſtanding* leading the way in *meekneſs*, *her will* chearfully followed in it too; as ſoon as *her underſtanding* was

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ſatisfied, *her will* bowed preſently and obeyed: *ſhe* ſeldome denied to doe, what *ſhe* was convinced was fit to be done.

The greater difficulty was with *her affections*: *her* naturall *temper ſhe* would oft complain inclined *her* to *anger*; and being ſo well aware of it *ſhe* moſt diligently obſerved *her* ſelf, and did in a great degree conquer that *froward inclination*: and that good meaſure of *meekneſs* (in this kind) which *ſhe* attained unto, was the more commendable, becauſe of the many great difficulties *ſhe* met with, in it.

Then for *peaceableneſſe*: *as much as in her lay, and as far as was poſſible, ſhe had peace with all men*; *ſhe ſuffered her ſelfe* to be *defrauded*, and damaged in *her* Eſtate, rather then *ſhe* would diſquiet a debtor, by ſuits at law; for *peace* is *æquivalent* (ſaid ſhe) to the *ſumme* detained.

And for differences in Law among others, where *ſhe* was not a *Party*, *her Chriſtianity* engaged *her* to wiſh, and endeavour for reconciliation amongſt *Brethren*; but eſpecially, when *controverſies* aroſe between *Neighbors, and Pariſhioners*, *ſhe* made uſe of all *her power* and *art*, to *reconcile* them.

And *ſhe* had *her Antidotes* here too, as well

well as *her medicines*; to prevent *contentions*, as well as to cure *them*. It coſt *her* a good ſum, your Ladyſhip knowes, a while ſince to prevent a *contention*, *ſhe* foreſaw ariſing among the *neighbours*, about the choice of a *Pariſh Officer*: *ſhe hired one*, and all was *peaceable and quiet*.

Thus ſhe hungred and thirſted after peace, and *after righteouneſs* too; as *the chaſed*, *wearied*, and *faint hart* after the *water brooks*, ſo her *ſoul* ſeemed to *long after righteouſneſs*; frequently *panting*, *Oh why am I not? oh how ſhall I be? oh when ſhall I be perfect, as my heavenly Father is perfect?*

And for *patient ſuffering*: Of late *ſhe* was ſeldom free from *this*, or *that* trouble: *ſpirituall afflictions*, and *ſorrows*, or *bodily infirmities*, of *weakneſs* and *ſickneſs*, or *worldly loſſes*, in *her* eſtate, one, or more of theſe, or ſuch like preſſures were conſtantly heavy upon *her*; yet little diſturbance, no *impatience* at all could be perceived in *her*; I have ſeen them all upon *her* together, and yet *her patience* triumphing over them all.

There were who thought *her* in love with ſuffering, when *ſhe* refuſed to pay *contribution money* againſt the *King*, and ſuffered

ſuffered *her ſtock of great valne* to be ſeized on, rather then to pay ſome *little tax*, which was demanded: This (I ſay) was thought much; had not *carrying* the *Croſs*, when it is inevitably layd on, been enough: but thus to *meet* the *Croſs*, and *take it up*, thus forwardly to ſuffer damage, rather then *blemiſh her obedience* and *loyalty*, this was *her* practiſe; and therefore till the *King* himſelf granted an indulgence, *ſhe* patiently ſuffered whatſoever damage came upon *her*, ſtill refuſing to pay *contribution* to the *neighbouring Garriſons*, which were againſt him.

And now after the exerciſe of all theſe *virtues* in this high degree, ſuch a Poverty of *ſpirit* was apparent in *her*, as was moſt admirable: upon all occaſions *bewailing her weakneſſes*, and *lamenting her ſpirituall wants*: There were ſome about *her*, who had an *holy emulation* to be like *her*, in theſe, and ſuch like *graces* and *virtues*, and *ſhe* hath now and then overheard them, wiſhing, *that they were as forward, as* ſhe: and *her* conſtant reply was, *Oh ye are not ſo backward! yet wiſh your ſelves better*; ye *know not how vile and corrupt my heart is*: So that in ſome reſpects *ſhe* accounted *her ſelf the greateſt of ſinners*;

in

in no reſpect would *ſhe* eſteem better of *her* ſelf, *then of the leaſt of Saints*; a welwiſher towards *holineſs*, and a *beginner ſtill*.

Thus *ſhe* daily practiſed theſe *graces* and *virtues*, to which our *Saviour* annexeth ſuch ſpeciall *bleſſings*; and ſtudied to be ſtil more and more perfect in them, with as much diligence, as the *Scholar* doth his *leſſon*, and with as much *ſucceſs* and good *ſpeed* too.

And from this *Sermon* of our *bleſſed Saviour*, *ſhe* learned that duty of *Prayer*; and *her* chief practiſe *therein*, *ſhe* could not conceal from us neither, which was, as follows.

Firſt, *ſhe* ſpent ſome *houres* every day in *her private devotions*, and *meditations*: and *theſe* were called, (I remember) by thoſe of *her family*, *her buſie houres*; *praiers*, *her buſineſs*; *Martha's employment*, was *her recreation*, *ſhe* had ſpare houres for it; *Maries*, was *her buſineſs*.

Then *her Maids* came into *her Chamber* early every morning, and ordinarily *ſhe* paſſed about an houre with them; In *praying*, and *catechiſing*, and *inſtructing* them; To theſe *ſecret* and *private prayers*, the *publick Morning* and *Evening* prayers of the Church, before *dinner*, and *ſupper*;

ſupper; and another *form*, (together with reading *Scriptures*, and ſinging *Pſalms*) before *bed time*, were daily and conſtantly added.

And ſo ſtrict was *ſhe* for the obſerving of theſe ſeverall *houres* of *Prayer*, that a charge was given *her ſervants* to be frequent, (if their occaſions permitted) at every of them: However, *ſhe* would not endure that any one ſhould be abſent from them all; If *ſhe* obſerved any ſuch, *ſhe* preſently ſent for them, into *her* Chamber; and *conſecrated another houre of Prayer*, there, purpoſely for them: And *ſhe* would pray with thoſe ſervants privately, ere *ſhe* went to Bed, who had not prayed publickly with *her*, that Day.

To *pray* with *David*, *ſeven* times a day, or with *Daniel three times*, is expected perhaps only from ſuch *perſons*, as have *leaſure* and *opportunity*: but with *Levi* to offer up *Morning* and *Evening ſacrifice every day*, this *ſhe* required from the buſieſt ſervant in the houſe, that at the *outgoings* of the *Morning* and *Evening*, every one ſhould *praiſe God*, and call *upon his name*.

Neither were theſe *holy offices* appropriate

priate to *her menial ſervants*, others cam freely to joyn with them, and *her Orator* was as open to *the* neighbors, as *her Ha* was.

On the *Lords day ſhe* roſe in the Mor ning earlier then ordinarily; yet enjoy ned *her* ſelf ſo much *private duty*, with *he children* and *ſervants*, (examining themvi the *Sermons*, and *Catechiſings*, &c.) an with *her* own *ſoul*, that oftentimes the *da* was *too ſhort* for *her*; and then I hav known *her riſe* two or three houres *befor* day, on the *Monday*, to ſupply what wa left *undone*, the day before.

To diſpoſe *her* ſelf the better for the re ligious keeping of the *Lords day*, (as wel as for other *ſpiritual* ends) I preſume i was, that *ſhe* ſo ſolemnly *faſted* every *Sa turday*; *that day ſhe* ſequeſtred *her* ſelf from company, and from worldly employment and came ſeldom out of *her Cloſet*, till to wards *evening*, and then the *Chaplain* muſ *double* the *ſacrifice*; *prayers ſhe* had and *Catechiſing* both.

And the other *Holy dayes* of the *Church ſhe* punctually obſerved: and when the *publick* duties were performed by the *Congregation*, on *thoſe days*, *ſhe* releaſed *her* ſervants to their *recreations*, and to their

their particular *Occaſions*; ſaying, *Theſe days are yours, and as due to you, as ordinary days to my imployments*; and I will not be unjuſt to encroach upon *your ſeverals*, by expecting any work from you.

And on theſe *Holy days ſhe* rejoyced much, at the advantage *ſhe* gained, of going to *her* poor *unlearned neighbours* with *her Book*; now their *plow* and their *wheel* (ſaid ſhe) *ſtands ſtil*: and they are at good leiſure, to hear ſome good *leſſons* read to them.

And *her* ſtrictneſs was exemplary in keeping the *Faſts* of the *Church*, and ſuch days as were appointed for *ſolemn humiliation: young* and *old. noble*, and *mean*, *free* and *bond*, in *her* family, muſt obſerve *them* duly; the *Ninivites* were *her pattern*, both for *outward* and *inward humiliation*.

And ſince our calamities increaſed upon us, *ſhe* often wiſhed, that *lawfull authority* would *vote* it fit, that not only the *ſecond Fridays*, but alſo the *laſt Wedneſdays* in every Moneth, ſhould be kept ſolemnly throughout the land; that our *Faſts* were doubled, as wel as our *troubles*.

And *her* care to prepare *her* ſelf for the receiving of the *holy Sacrament*, of *our* moſt *bleſſed Lords Supper*, was moſt commendable,

mendable, and moſt punctuall: oftentimes *ſcruples* and *fears* aroſe in *her*, tending to keep *her* back from that *heavenly banquet*; and *ſhe* (having, upon examination of them, reaſon enough, (as we thought) to conclude, that they were *temptations* from the *Devill*, whom *ſhe* perceived labouring amain, to deprive *her* of that *ſtrength* and *comfort*, which *ſhe* hoped to receive from that *ſacred ordinance*) neglected them all, and preſented *her* ſelf with an *humble* and *trembling heart*, at that *bleſſed Sacrament*; and theſe *fears* and *ſcruples* in *her*, occaſioned this *peremptory reſolution* from *her*, that *ſhe* would not (*by Gods help*) thence-forth *omit* any *opportunity* of *communicating*. Thus while the Devil is *undermining* to *weaken her*, *ſhe* is *countermining* to *ſtrengthen her ſelf* more againſt him; which *reſolution ſhe* conſtantly kept at *home*, and (I am told) at *Oxford*, and *London* too; The firſt inquiry almoſt after *her* journey thither, was, where, and when is there a *Communion?* and ſometimes *ſhe* would goe to the other end of the *City* for it.

At home *her* Servants were all moved to accompany *her* to the Sacrament, and they who were prevailed with, gave up

the

their names to *her*, two or three dayes before; and from thence, *ſhe* applied *her* ſelf to the inſtructing of *them*; and *ſhe* knew well, how to adminiſter to every one their particular portion; and *ſeverall* exhortations *ſhe* had for *ſeverall* perſons whom *ſhe* had power over.

Yet *ſhe* truſted not in *her* own inſtructions of them, but deſired the *Chaplains* help alſo to *examine* them, and to *inſtruct* them farther; and *her* care was ſo to order *her domeſticall occaſions*, that all thoſe *Servants*, who were to *receive* the *Sacrament*, ſhould have the *day before it* free from their *ordinary work*, that they might have better leiſure for that *ſpiritual work* of *preparing themſelves for that Sacrament*.

And after the *holy Sacrament*, *ſhe* called *them* together again, and gave them ſuch exhortations as were proper for *them*.

And this very care and *piety* in *family-duties*, was ſo highly eſteemed of in *Abraham*, that *God* made him one of his privy councell (as I may ſo ſay) for that alone, *Gen.* 18. 17. And might not the ſingular *wiſdom* and *deep knowledge* of *divine counſels*, and *heavenly* myſteries, which

this *daughter* of *Abraham* had, be a reward of that care to inſtruct her *Children*, and *houſhold* in the *ways* of *God?*

Yet while *ſhe* is thus religiouſly and piouſly imployed in this *good proficiency*, and far *progreſs*, going on from *grace* to *grace*, from *virtue* to *virtue*; God hath a further *deſigne* upon *her*, another *affliction* to *quicken her* yet more.

Her young and moſt *dear ſon Lorenzo* (whom God had endowed with the *choiceſt* of *natural abilities*, and to whom *her affections* were moſt *tender*, by reaſon of thoſe fair *bloſſomes* of *piety*, *ſhe* perceived in *him*) God takes away from *her*.

This added to *her* former *troubles*, of the loſs of *her Huſband*, of *her* croſſes in the *world*, and of *her ſpiritual afflictions* (wich came often upon *her*) makes the burthen moſt heavy; ſhe was bruiſed with *afflictions* before, but now ſhe fears *being ground to powder*.

Now ſhe *weeps* and *mourns* all *the day long*, *and at night* alſo *waters her couch with tears*; and *weeping*, *ſaith*, *Ah! this immoderate ſorrow muſt be repented of*, *theſe tears wept over again*: and this quick ſenſe of diſpleaſing *God*, by this deep *grief* ſoon allayed the vehemency of it. And now

ſhe

she retires *her self* to *listen*, *what the Lord God said unto her*, in this louder *call* of *affliction*; and *she* seems to be *prompted*, that *she* was not yet *weaned* enough from the *things of this world*, and that it is expedient for *her*, that some of those worldly *comforts she* most *delighted in*, should be taken away from *her*, that *her conversation* may be yet more *spiritual*, and *heavenly*, and therefore this *affliction* seemed to call *her* to a greater *mortification* to the *world*, and to a nearer *conformation* to *Christ her Lord*.

Yet still *her* sorrow for *her son* is somewhat exorbitant, (*she* fears) and therefore *she* goes to *her* ghostly *Physitian* again, and acquaints *him* with the violence of *those fits* of *sorrow*, which of late had seized upon *her*, for the *death of her Sonne*; and *he* with his *medicinal counsell* and direction, by Gods help, *cured* this *her distemper*; and *antidotes he* prescribed too, to *prevent* a *relaps* into this malady of *excessive grief*.

Now she confesses that this *very affliction* was most *fit* for *her*, and that it would prove most behooffull to *her*, and therefore she labours to put on *joy* instead of *sorrow*, and *comfort* in stead of *mourning*.

ning, and returning home with perfect cheerfulneſſe, every one there obſerved a moſt notable though ſodain change in her; ſad *Hanna's countenance* and *converſation* not more viſibly *changed* upon the good words of *Eli* the *Prophet* to *her*, concerning the *Samuel ſhe* ſhould *obtain*, then *hers* now is, after the *loſs* of *one*.

Thus *God* made the *medicine* moſt *ſoveraign* to *her*, and the *antidote* too; for I verily believe *ſhe* never after felt any *fit* of that her *diſeaſe*; and though *ſhe* wept often for *her tears* ſo profuſely ſpent formerly upon *her Sons hearſe*, yet after this, not a *tear* more ſhed over it.

And with this extraordinary *cheerfulneſs ſhe* takes up a moſt firm *reſolution* of a further *progreſs* in *holineſs* and *piety*, and addreſſes *her* ſelf to run theſe *latter ſtages of her Chriſtian race*, with greater ſpeed, then *ſhe* had ſhewed in any of the former: and thereupon *ſhe* begins with a moſt diligent endeavour to conform *her life exactly*, and *univerſally* to the moſt *holy will of God*.

But the *Devil*, who before envied *her beginning*, and *her proficiency* much more, is now moſt *violent* to hinder *her perfection*; and therefore upon this *her renued* purpoſe

purpaſe of more *exact obedience*, preſently *aſſaults her* with *fierceneſs* and *rage*, ſtrongly *tempting her*, to think that *ſhe* had *deceived her ſelf* all this while, and that *ſhe* had mocked God with a *counterfeit repentance*, which was no way *acceptable to him*.

And an *Argument* was brought to this purpoſe, which was ſo fully ſutable to the *tenderneſs* of *her* own *ſpirit*, that it is hard to ſay, whence it proceeded.

And this it was; my *grief* for *my ſinnes* hath not been ſo *vehement*, as that, the other day, *for the death of my Sonne*, I *wept* not ſo *bitterly* for *them*, as *I did for that*; and therefore, that my *repentance* is not *acceptable*.

And in this *anguiſh of ſpirit*, *ſhe* haſtens to *her* learned friend again, and begges *counſel* and *direction from him*, and after devout *Prayers* and holy *Conferences*, received full *comfort* and *thorow ſatisfaction*, and returns home now as *viſibly lifted* up from the *deep pit* of *anguiſh*, and *diſquiet of ſpirit*, as ſhe was the other day, from the *valley* of *ſorrow*: and with *tranquillity* of *mind*, and *joy* of *heart*, ſhews to her friends, both how ſhe ſunk, and how ſhe was raiſed again.

And now having *by the help of her God leapt over this wall*, and overcome this difficulty, with much *cheerfulneſs of ſpirit*, *ſhe* enters upon the practiſe of what *ſhe* had laſt reſolved on. This *oppoſition* though it ſtaied her a while, yet *ſet* an *edge* upon her *reſolution*, and ſhe ſoon *recovered* that *whetting* time. And *ſhe* begins by a moſt ſharp *mortification*, to obey the call of *her* laſt *Affliction*.

The vanity of *apparel* and *dreſſes ſhe* had *cut off* long before; and after *her Husbands death*, the *richneſs* of them too. Theſe (and *her looking-glaſſes with the women in the law*, *Exod.* 38. 8.) ſhe had laid by, for the *ſervice* of the *Tabernacle*; what *ſhe* ſpared in theſe, *ſhe* beſtowed upon the poor *Members* of *Chriſt*, and now *ſhe* begins to cut off *all worldly pomp* alſo.

In *her Houſe*, in *her Retinue*, and at *her Table*, and otherwiſe, ſhe denies *her ſelf* that *ſtate* (which *her quality* might have excuſed) that (with *Dorcas* the *Widow*) ſhe might be *full of good works*; and more *delight* ſhe takes to ſee *her Revenues* now ſpent among a crowd of *Alms-men* and *women* at *her dore*, then by a *throng* of *Servants* in *her houſe*; it was a greater joy to *her*, that ſhe could maintain *poor children* at their

their *Books*, and their *work*, then to have *Pages*, *and Gentle-women* for *her Attendants*: *Theſe expences* ſhe knew would be better allowed, in *her Bill* of *Accounts*, at the *general Audit*, then thoſe other; it was *her pomp* and *joy* to *mortifie all uſeleſs pomp* of *State*, and all *delight* in *Courtly vanities*.

And now *her Anger* too (which was *cruſhed* before) muſt be wholly *ſubdued*; and to that purpoſe *ſhe* ſolicitouſly avoids *all inquiries*; and all *diſcourſe* which *ſhe* feared would provoke *her* to *immoderate anger*; and when *ſhe* feeles it ſtrugling to ariſe in *her*, then preſently (either by ſilence, or by diverting to another matter) *ſhe* labours to ſtifle it.

And while ſhe is ſuppreſſing the ſinfulneſs of *this paſſion*, ſhe undertakes alſo, that moſt difficult task of *taming* the *tongue*: And as it is neceſſary with *unruly beaſts*, ſhe begins *roughly* with it, ties it up, with a moſt ſtrong *reſolution*, and ſcarce ſuffers *it to ſpeak*, leſt ſhe ſhould *offend with her tongue*: thus for ſome while it was *ſtraightned*, and then ſhe *looſed* it a little with theſe two cautions.

Firſt, that it ſhould *never ſpeak evil of any man, though truly, but onely upon a deſigne of charity, to reclaim him from that*

evil: And becauſe it is not ordinary to reclaim any vicious perſon, in his *abſence*, therefore her charge is peremptory to her *tongue*, That it never ſhould *ſpeak evil of any man*, were he moſt notoriouſly vicious, if he were *abſent* and *not like* to *be amended by it:* A ſtrict rule this, yet verily I perſwade my ſelf, that for a long time before her *death*, *ſhe* moſt punctually obſerved it; *ſhe* accounted it a crime to *ſpeak evil falſly* of any man; and it went for a *ſlander* with *her* (as wel it might) to *ſpeak evil truly* of any one, unleſs it were in *love.*

The ſecond caution *her tongue* had, was that, *as much as was poſſible, it ſhould keep in every idle word, and ſpeak out only that which was to edification.*

The *Theſſalonians* were famous for ſpeaking to the *edification* one of another, 1 *Theſſ.* 5.11. and this *Theſſalonian language our good Lady* ſtudied, with as much diligence and earneſtneſs, as we ordinarily ſtudy a *deep ſcience*, or a *gainfull myſtery:* and now *ſhe* is very *ſlow to ſpeak* (as the Apoſtle exhorts) and, where *ſhe cannot* rule the diſcourſe to *edification*, *ſhe* ſits *ſilent, and refrains even from good words, though it be pain and grief to her.*

And

And of late *she* distinguisht between *civil*, and *spiritual edification*, and scarcely allowed *her* self *discourses* for *civil edification* of *her* friends, or neighbors in worldly matters: *Spirituall edification in heavenly things* was all *her* aim.

And her *care* was the same in *writing*, as in *speaking*; not a *vain*, not an *idle word* must slip from *her pen*; *she* thought not *her soul clean*, if there were such a *blot* in *her paper*. In *her Letters*, no savour of complement at all, and *she* judged *her self* guilty of a *trespass*, if *she* subscribed *her self*, *Your servant*, to whom *she* was not really *so*.

And for that other *temperance* in *diet*, as well as in *speech*, *she* was very eminent. A *small dosis*, of *meat or drink*, and of *sleep*, and *ease*, sufficed *her*.

In *fastings often*, in *watching often*; and *temperate* she was, in an high degree, *continually*. And these were sure means for the *mortification* of *her appetites*: and as far from *daintiness* as from *intemperance*, and both that, and this, not only in a *care* of *her health*, and in respect of *Gods commandement*, but also out of a *Consciousness* (as *she* would now and then intimate) that *she* was unworthy to enjoy any thing, for *quantity* or *quality*, above the *meanest* in the *Parish*.

And

And together with theſe *mortifications* of *her affections* to *honour* and *ſtate*; and of *her appetites*; She now alſo ſeverely undertakes the *mortification* of *her natural Affection* to *her Children* and *Friends*, and keeps that from its wonted exorbitancy: It ſounded very harſhly, to ſome of *her* deareſt friends, when ſhe ſaid, *Oh love me not I pray too much!* untill ſhe added, *and God grant, I never love my friends too much hereafter, that hath coſt me dear, and my heart hath ſmarted ſore with grief for it already*: And now *her will* and *underſtanding* muſt be henceforth more *mortified* then formerly; *ſhe* had reſigned them before to *Gods will*, and ſhe renues that *reſignation* daily, and moſt freely ſubmits *her ſelf* in every thing, not only to *Gods will*, but alſo to his *wiſdom*: And whatſoever comes upon *me* (ſaid ſhe) *I will bear it patiently; becauſe by Gods will it comes*; *yea, I will bear it cheerfully, becauſe by Gods wiſdome it is thus ordered, and it will work* (*as all things elſe*) *for mine advantage.*

And upon this reaſon ſhe was wont to account the *death of her Husband*, and *of her Son as extraordinary perquiſits and advantages to her*; and *therefore I ſhould offend not onely againſt free obedience and ſubmiſſion*,

miſſion, but *alſo againſt common prudence* (ſaid ſhe) *if I ſhould wiſh my condition otherwiſe, then now it is*; *I cannot wiſh any thing ſo gainfull and proſperous to me, as this, which my heavenly Father in his wiſdom hath ordered for me.*

And as in *ſuffering*, *ſo in doing*, ſhe *reſigns* up *her* ſelf wholly, and reſolves (by *the grace of God*) *to do whatſoever is her duty* in every thing; and therefore ſhe propoſes henceforth to *deliberate* of *nothing*, but what is her duty, in this, or that particular; and without further pauſe goe about it.

When matters of difficulty came, ſhe uſually conſulted with the moſt *learned* and *pious Divines* ſhe could meet with, to learn what was *her duty therein*; ſhe truſted not *her own* judgement, nor *miſtruſted theirs*; but preſently applyed *her* ſelf to do, as *they* directed *her*.

In the Tranſactions of worldly affaires, though ſhe foreſaw ſometimes inconveniences enſuing by following their *directions*, yet more *ſhe* feared might *otherwiſe* happen, and therefore *ſhe* would not neglect them. And when the ſucceſs of any buſineſs anſwered not to *her* expectation, *ſhe* ſeemed not troubled at it; *her Conſcience*

ſcience bearing *her witneſs*, that *ſhe* had done what was *her duty* to doe; and ſeeing it was *God*, who in his *wiſedom* denied *her* ſucceſſe, *ſhe* would ſtil *hope*, and *ſay*, Though at *this time, this way, this buſineſs proſpered not, yet at ſome other time, ſome other way, it will be ſucceſsfull unto me. This doing my duty will be ſome time, or other, ſome way or other, for mine advantage.*

And theſe *her mortifications* were not without a great degree of *Sanctification*, both in the *inward* and *outward* man; for to theſe *ſhe* joyned *her* former purpoſe of adorning *her ſoul* more *ſpecioufly* with thoſe *virtues* which *our Saviour* commends, in his *Sermon on the Mount*; and now *ſhe* endeavours to put them in practice, more *perfectly*, and more *exactly* then formerly *ſhe* had done.

And firſt, *mercifulneſs* begins to *exceed*: *ſhe* was moſt *liberal* before, now *ſhe* is (conſidering *her* Eſtate, brought into a very narrow compaſs) *moſt bountifull*: for whereas before the *main* of *her Revenue* was *for her own maintenance*, the *ſuperfluity* of *it* for *her charity*, now the *main of her Revenues goes abroad for Charity*; the *other only* is *left at home for her maintenance*: I have heard *her* compute, and the remainder

der after ſuch and ſuch deeds of *Charity* to be expended quarterly, that ſmall pittance was only it *ſhe* accounted *hers*, and ordered *her* courſe of life accordingly; very well content, though *ſhe her ſelf* made a *ſhift with Agurs ſingle food*, and *rayment*, *Prov.* 30. 8. that others, who depended on *her*, ſhould (as the houſhold of *Lemuels virtuous woman*) *be fed, and cloathed with double*, c. 31. 21.

And with this, *her meekneſs exceeds* alſo: *meekneſs* was the *attire* of *her ſoul*, before, now it is the *Ornament* thereof: hath the *fulneſs*, and *length*, and *comlineſs* too, of an *Ornament* or *Robe:* And I will ſay nothing (for I cannot ſay enough) of the *richneſs*, and *glory*, and *beauty* of *that Robe*, a *meek and quiet Spirit*: now *ſhe* growes a moſt eminent pattern of *meekneſs* and *gentleneſs* in every kind, and all that knew *her* admired and reverenced *her* for it.

And *her Compaſſions* which was thought to be with the deepeſt before, goes deeper now; ſhe had formerly the *bowels* of a moſt tender *Mother*, towards every one in diſtreſſe, now ſhe put on the *bowels of God*; and ſo enlarged ſhe grows in her *bowels*, that ſhe ſeldome ſees, or heares of any

any object of pity, but they *yearn* ſo much within *her*, as to force tears from *her eyes*; And it is hard to ſay, whether *her Bowels*, or *her Hand*, (*her Compaſſion*, or *her Charity*) contributed moſt to the *comfort* of the *poor* and *needy*.

This was confined, *that* at large; and the publique Calamities which *her Hand* of *Charity* could not reach, *her Bowels* of *Compaſſion* did; And we, who obſerved *her* (when the publique and general miſeries of the Kingdome and Church were the Diſcourſe at Meales) to mingle *her Drink with her Tears*, cannot but think, that the ſadder thoughts of *them*, in private, made *her water her Couch with her Tears*.

And now ſhe is almoſt pined with *hunger*, and *faint with thirſt after righteouſneſs*; ever and anon ſighing, *Oh that I could attain unto it! Oh that my ways were made ſo direct!* It was uſuall with *her* at night to compoſe *her* ſelf to ſleep, ſaying to *her woman* (not without ſome joy) *well, now I am one day neerer my journies end*; comforting *her* ſelf, that when *her body* ſhould *ſleep* in the *bed* of *her grave*, then the days *of ſin* ſhould be accompliſhed, and then *ſhe* ſhould be *perfect, as her heavenly Father is perfect*.

Par-

Particularly, *her hunger and thirſt after juſtice* was moſt commendable, *that judgement might run down as a ſtream, and righteouſneſs like a mighty river:* And for *juſtice* in *her* own *affairs*, there lives not (I believe) any *one*, more punctual and exact then *ſhe was*. *She* peruſed a *learned and ſtrict Treatiſe of juſtice*, and made *thoſe rules her ſtandard*, practiſing them moſt preciſely: And in more perplexed and difficult caſes *ſhe* would ſend to ſome *Divines* (of whoſe *piety* and *fervour ſhe* had a good opinion) and deſire them to pray (as *ſhe her ſelf* did) that *ſhe* might be moſt juſt in *them*, neither ſwerving to the *left*, nor to the *right hand*.

In *her* abſence from home, the *Sutlers* of the *Army* came to *her Houſe*, and took *proviſion*, paying for every particular the higheſt *price*; which, when *her Servant* accounted to *her* again, *ſhe* computed exactly, what the particulars coſt *her*; and then ſent ſolicitouſly up and down the *Army* to find out the *Sutlers*, and to *reſtore* the *overplus*, which *ſhe* thought not *juſt* to be taken by *her*: and *her hunger* and *thirſt after that juſtice* was not *ſatisfied*, till *ſhe* heard it was *ſo* done.

And for engagements deſcended to *her* (after

(after *care* taken to ſatisfie them with all poſſible ſpeed) *ſhe* lamented often with tears that *ſhe* could not actually diſcharge them, ſaying, *though they may conſiſt with juſtice, 2 King. 4. 1. yet they could not conſiſt with that outward thankfulneſs, which ſhe deſired to expreſs.*

And for the other points of *our Saviors Sermon, her charity ſuſpected* few, *judged* none of *neighbors*; an *Eagles eye ſhe* had, to eſpie any *good*, though but *inclinations* in them, and with a favorable conſtruction, *judged* the *beſt* of what *ſhe* heard, or *ſaw* in them: yet a *Moles eye*, to eſpy the *evil*, though *acts* in *her* brethren; a *mote* of *goodneſs* could not eſcape *her ſight*; but it muſt be a *beam* of *evil*, *her eye* would take notice of: and *her* ſlowneſs to believe miſcarriages in any one, drave all *tal.-bearers from her:* yet when *faults* were *evident* (in ſuch as *ſhe* had charge over) *ſhe* would reprove with a great deal of power.

She was moſt *reſpective* to *her ſuperiors*; and *moſt courteous* and *affable* towards *inferiors*; And very cautious leſt *ſhe* ſhould *give* offence to *one*, or *other*, either in *word* or *geſture*; and as *cautious* too, leſt any of them ſhould *take offence* at any *ſpeech*, or *look* of hers, towards them; for either way (ſaid

(ſaid ſhe) *in offences given, or taken, God is offended*; And *her humility* in *begging forgiveneſs* from others, was moſt ſingular: of late, *your Laydſhip* knowes, *ſhe* ſeldom ſlept, til *ſhe* had asked *forgiveneſs* as well as *bleſſing* from you; if *ſhe* had *offended* you, *ſhe* thought your *pardon neceſſary*; if not, it was no cumbrance, to have *ſupernumerary pardons* from you, lying by *her*.

But to ſee this *honourable Lady* begging *forgiveneſs* from *her inferiors*, and *ſervants* (as *ſhe* often did) for *her angry words* to them, or *her chiding frowns* upon them, was that, which put us all to ſhame, and to aſtoniſhment, now and then, when *ſhe* had expreſſed no *anger*, *outwardly*, yet their pardon *ſhe* would deſire, *becauſe*, ſaid ſhe, *ſomewhat I felt within my ſelf, too like anger againſt you, though I ſuppreſſed it aſſoon as I could.*

More then once, or twice of late, *ſhe brought her* gift *to the Altar* (was in *her Cloſet* upon *her* knees towards *Prayer*) and there *ſhe remembred*, that *her Brother might poſſibly have ſomewhat againſt her*, (for ſuch a word, or ſuch a look, or a neglective ſilence a little before) and *ſhe left her gift at the Altar, and went, and was reconciled*, (asked pardon) and then came and

and offered: ſo that *her* chief care was ſtill, to *lift up in Prayer pure hands, without wrath*; If there were any wrath in *her* againſt *others*, or any, *in others againſt her*, *ſhe* would have it allayed, before *ſhe offered her gift of Prayer.*

And though all theſe *graces* and *virtues* (by Gods help) did thus *increaſe* in *her*, yet a true *poverty* of *ſpirit encreaſed* alſo in *her*. The more *holy*, the more *pious ſhe* was, the more *humbly ſhe walked with God:* In *her* greateſt *abundance* ſhe complained moſt of *ſpiritual wants*. Sure the bright *luſtre* of *her* virtue gave *her* an advantage, to *eſpie* many corruptions in *her ſelf*, which *ſhe* could not before; and theſe *ſhe* lamented more ſadly now, then hereofore.

And in theſe *duties of prayer*, *ſhe* advanced forward too. Now, her Nurſery muſt have an *Oratory* annexed to it; and *her Children* their *private Devotions*; they are appointed by *her*, to read *Morning* and *Evening Prayers*, and *Leſſons* at their *riſing* up, and at their *lying* down: and their ſpare minutes being deſtined as *hers* alſo were to *conning of Pſalms without book*; they open the day with one of the ſeven *Euchariſtical* Pſalms (for thankſgiving to God, for *renuing his loving kindnes*

to

to them that Morning) and they *ſhut* up the *day*, with one of the 7 *Penitential Pſalms* (praying for pardon of the offences of the day) this care ſhe took to ſeaſon her Childrens affections, and *memories* with good things; and now ſhe trains them up alſo, to thoſe *virtues* commended in our *Saviours Sermon*, and an explication of *them*, *ſhe* directs, ſhould be annexed to their firſt *Catechiſm*.

And for the *Church prayers* in *her houſe*, there was of late ſome *exceptions* againſt continuing that practice; and ſome danger the *Exceptors* apprehended, likely to have enſued upon it: Hereupon *the Book* of *Martyrs* was brought, and the ſtory of the *Lady Knevit in Norfolk*, in the time of *Queen Mary* was publickly read, which in ſhort is this.

" A perſecuted Proteſtant Miniſter, be-
" ing in her houſe, reads the Morning and
" the Evening prayer, of King *Edward* the
" ſixt his Service-book (the ſame with our
" Service-book) conſtantly in her family,
" though there were an Act of Parliament
" againſt it. Hereupon the holy Lady is
" threatned to be puniſhed for it; ſhe
" goes on notwithſtanding, in that courſe
" of piety, promiſing to welcome the pu-
" niſhment,

" niſhment, when ere it came: And though
" many reſorted to her houſe, who had
" diſaffection enough to her piety, and
" particularly to that Form of prayer, yet
" they commonly kneeled down, and joy-
" ned in prayers with her; God would not
" ſuffer their hands to puniſh, nor their
" mouths to ſpeak againſt her, for it.

And now, when *every paſſage* in this ſtory was ſo readily *appliable*, to this our *pious Lady* alſo, *ſhe* wanted not an *anſwer* for the *Objectors*, nor *courage* to goe on in her wonted courſe: and the *event* was moſt particularly *according* to the *preſident*; for though *complaints* were made, and *threats ſent* to us, and many quartered upon *her*, who *liked not our Form of Prayer*, and had power *to ſuppreſs it*, yet *God ſuffered them not to execute that their power upon us*. And *Madam*, if the *Lady Knevit* was thought fit to be Chronicled (amongſt the Martyrs and Confeſſors) for this alone, I pray let not this of our Lady be forgotten: And I ſhall preſume that your Ladyſhip, and every one who conſiders theſe, and ſuch like examples, will hazard any thing, rather then alter your courſe of piety, and conſtant uſe of our ſacred *Liturgy*.

And *ſhe* was as *conſtant*, and as *reſolute*
ſe

for her other houres of Prayers and Meditation. The entertainments of honourable perſons, or the haſte of neceſſary buſineſs, ſhould not excuſe *her* from theſe other *Dovotions*; In *her* deepeſt *griefs* and diſturbances, in *her* higheſt *comforts*, and gratulations, *ſhe* was moſt conſtant at them: and though *ſhe* could not, at theſe times, diſcharge thoſe duties at *her ordinary houres*, yet *her eyes* were not *ſuffered to ſleep*, till *ſhe* had gone through with *them*; when *ſhe* muſt loſe *her* ſleep, or *God this his ſervice*, *ſhe* readily reſolved, which was *fitteſt* of the *two.*

Her laſt work, every *Evening*, was to *review* with ſome diligence all the works of that *day*, *her thoughts*, *words*, and *deeds*; what in this room, what in that; what in this company, what in that; what *good ſhe* had *done*, what *evil ſhe* had *committed*; what *opportunities* of *benefiting* others, *ſhe* had *embraced*, or *neglected*; and what *comforts* and *bleſſings ſhe* had that *day received*: and after this *examination*, giving *thanks*, and begging *pardon*, in every particular, as occaſion required, having *communed with her own heart, in her bed-chamber*, *ſhe* was *ſtill.*

Thus *ſhe* was a very good *proficient* in theſe ſeverall *points* of our *Saviours Ser-*

mon,

mon, went on from one degree to another, in moſt of them. *Faith*, and *judgement* (the weighty *matters* of the law, the chief virtues) *ſhe* was moſt eminent in; and for *tything of mint and cummin* (the leſſer *virtues*) *ſhe would not leave them undone.*

She thought not all the *laws* of *God* performed, if any laws of the King were neglected; and therefore *ſhe* was wont earneſtly to preſſe *obedience* to *all things*, which the *laws* of the *Realm require*; even to *penal laws* againſt *ſhooting* and *hunting*, and the like; and would not ſuffer any of *hers* to tranſgreſſe, in theſe leſſer matters: Severely (though judiciouſly, and truly enough) affirming, *That the Law-givers made their penal laws, for obedience, not or Mulct; and their firſt and chief intention was, that their laws ſhould be obſerved, not that the offender ſhould be puniſhed.*

And having thus far improved *her ſelf* (by the grace of God) in an *holy* and *ſpirituall life*, ſhe now labours what ſhe can, to *improve others* alſo; and now ſhe is *ſtrong*, to *ſtrengthen her brethren.*

A Covenant ſhe enters with *her acquaintance*, eſpecially *thoſe* with whom ſhe *frequently* converſed, *that they ſhould take liberty to reprove whatſoever they ſaw amiſſe in*

her : and alſo to give her liberty to deal ſo with them; ſaying to them, *there is no friendſhip without this; & if you ſuffer me to be undone for ever , or I you ; how are we friends?*

There was neer *acquaintance* between *her*, and ſome ſtrict *Papiſts*, and as near between *her*, & ſome ſtricter *Non-conformiſts*; and ſhe not onely warily avoyded the *Superſtition* of the *One*, and the *Non-conformity* of the *Other*, but alſo earneſtly laboured to reduce the *One* and the *Other* from their Erroneous wayes ; And not without happy Succeſſe, I could inſtance in ſome (and perhaps your Ladyſhip can inſtance in more) who now are firm to the *Tenents* and *Practices* of our *Church* of *England*, whom ſhe (principally) by *her* Arguments and endeavours gained from *Rome* , and from *Geneva*.

But for improving *her* nearer *Acquaintance* it was *her* conſtant Labour.

That counſel which *ſhe* gave to *young Mothers*, not to be *fond* of their *Children*, or *Husbands*, came moſt *properly*, and *moſt pathetically* from *her*. *Oh, I have had my portion* (ſaid *ſhe*) *of theſe very comforts, with the firſt ; no one woman more* ; but there is no *laſting* nor *true pleaſure* in *them* : There is no real *comfort* from any

espousals, but from those to *Christ*; this (I say) came most fitly from *her*, here *she* had *tripped* once, and again, and now *she* forewarns others of the dangers, lest *they* should *stumble* at *it*.

The benefit *she* had received from *her* childhood, by *pious* and *learned Divines*, makes *her* solicitous to provide such for *her neighbours*; and till *they* were acquainted (as well as *she*) with the *conversations* of the *people*, *she* would, some way or other, hint unto them, what *virtues* it would be proper to commend in their Sermons, and *discourses* to the *Parish*: and for *catechizing* the *young*, and for *visiting* the *sick*, *she her self* took a special regard, as if the *cure* had depended more upon the *Patroness*, then upon her *Clerk*.

And the remembrance of those *heavenly comforts*, she frequently had, while she *plaid upon Davids harp*, set *her* on to commend *those Psalms*, for *daily* and *hourly devotions to all*.

Yet some *discord* she found of late, even from that *harp*; observing such *Psalms* of *David*, wherein he (by his Prophetical *spirit*, or in *zeal* for *divine justice*, upon the *publicke enemies* of *God*) pronounces *curses*, spitefully picked out, and maliciously applyed,

applyed, both in *private families*, and publick Congregations to our own *enemies*; This ſhe often lamented as a moſt notorious *profanation* of this holy *Book of Pſalms*, and as an evident *breach of charity:* Oh that ſweeteſt harp ſounds moſt harſhly, unleſs it be touched with pure hands, without wrath! Therefore (ſaid ſhe) the *people muſt be often warned* (*in theſe days of contention, and oppoſition*) *to ſing* Davids *Pſalms, with* Davids *ſpirit:* And when *curſing of enemies* came in, to reflect (as *David* oft did) upon the *luſts* and *corruption* of *our hearts*; and then the 109. *Pſalm*, (a common *curſe* among the *Hebrews*) be upon *thoſe* our *vileſt enemies*, and moſt deadly foes, little enough.

Neither was *her* care of *improving* others, confined to the preſent *age*; *deſignes* and *projects* ſhe had alſo *for poſterity*; of ſetting up ſchooles, and *manufacture trades* in the *Pariſh*; to ſhut out (by thoſe engines) for ever, *ignorance*, *idleneſs*, and *want*.

But that *magnificent*, and moſt *religious contrivement*, that there might be *places* for the *education* of *young Gentlewomen*, and for retirement of *Widows*, (as *Colleges* and the *Inns of Court* and *Chancery* are for *men*) in ſeveral *parts* of the *Kingdom*.

This was much in *her thoughts*; hoping thereby that *learning* and *religion* might flouriſh more in *her own Sex*, then heretofore, having ſuch opportunities to *ſerve* the *Lord without diſtraction*: A *project* this *adequat* to the *wiſdom*, and *piety* of this *Mother* in *Iſrael*; and not beyond the *power*, and *intereſt*, ſhe had with great ones, to have effected it.

But theſe *evil times* diſabled *her* quite, and diſcouraged *her* ſomewhat, from attempting much, in theſe *her deſignes*, ſhe returnes therefore to *improve her ſelf* with the greater *vigor*; If *her virtue* cannot *ſhine* out over all the Kingdom, it ſhall *ſhine* and *burn* ſo much the *more within her own ſoul*; and now ſhe grows ſo ſtrict to *her ſelf*, and ſo ſevere in examining *her own heart*, that, with *holy ſhe fears all her workes*: *She* had *alway a tender conſcience*; but now that exceeds too, in *quickneſs*, and *tenderneſs*; and this *holy fear* began at laſt to breed in *her* many *doubtings* and *ſcruples* (which occaſioned the laſt of theſe adjoyning Letters) and in theſe *doubtings* and *fears*, *ſhe* ſeldom truſted *her* own *judgement*, but adviſed with *learned Divines*; and when *ſhe* met with any *one* of *learning* and *piety*, *ſhe* propoſes *her Caſes*, and *ſeekes Reſolves*.

And

And upon these *fears she* would *dispute against her self* very *sharply*; scarce *omitting* any *objection* material, nor *accepting* any *answer*, which was not *fully satisfactory*; and when *she* was once clearly *resolved*, *she* cheerfully *submitted*, and ordered *her* future *practice* accordingly.

And it is very observable, how this *holy fear*, (as *her* other *virtues*) extended it self also, not only to greater *matters*, but also to *lesser*, almost to *all*: such was *her love to God*, and *her reverential awe* of his *Majesty*, that *she* feared to offend *him*, in the *least* particular: *If it be but a mote, may it not grow* (said she) *to a beam in mine eye?*

And such zealous *Anxieties*, as these, such *holy fears* of displeasing *God* in *any* the *least* thing, are strong *arguments* of most *ardent love* to *God*; and of most *passionate desires* to please *him*; Oh how greedily did *she aspire* after *perfection*, while *she* thus *solicitously fears* the *least imperfection!*

And if some of these *Scruples* proceeded from her own *carnal Reason*, or from *Satan* (to disquiet, and disturbe her) yet even that *Poyson she* turned into *Honey*, taking occasion from those very *Scruples*, to be more *exact* afterward in *her Life*.

And now in the very laſt *ſtage* of *her Chriſtian* race, *ſhe* growes ſo *exact*, that *all time* ſeems *tedious* to *her*, which tends not to *Heaven*; and thereupon ſhe now reſolves, to get looſe from the multitude of *her worldly employments*; *and provides to remove from her ſtately manſion*, to a *little houſe* neer adjoyning; and in that *houſe* and *garden*, with a *book*, and a *wheel*, and a *maid* or two, to retire *her ſelf* from *worldly buſineſs*, and *unneceſſary viſits*, and ſo ſpend *her* whole *time:* and *ſhe* took as great delight in *projecting* this *humiliation* and *privacy*, as others doe, in being advanced to *publick honours, and State employments.*

Now toward the end of *her race*, all *her ſtrength* ſeemes *weakneſs*, and *her quickeſt ſpeed* ſeemes *ſlothfulneſs*; Therefore at *Chriſtmas laſt*, *ſhe* prepared to be at the holy *Communion*, with the firſt; and after that, *her* ſoul ſtill wanting the *ſtrength* and *vigor* it aimed at, *ſhe* thinks of coming with the laſt too, the next Lords day: But he, who hath let, will let; for that very *morning ſhe* had a very ſore *conflict*, and great *anguiſh* in *ſpirit:* one while *her unworthineſs*, another while *her dulneſs*, and *drineſs* deterred *her* from approaching to the *holy Sacrament*; and then the *ſingularity*

rity and *unaccuſtomedneſs* of receiving *ſo often*, diſſwaded *her*; after an *houre* or *two*, ſome reaſon *ſhe* found to preſume this might be from the *Devil*, *her grand enemy*; (who was unwilling that the *Caſtle* which he now *beſieged*, ſhould be *double-walled* againſt *him*) and thereupon *ſhe* continues *her* reſolution, and came to the *bleſſed Sacrament*, that ſecond day alſo, and received with it much *comfort* and *peace*. And not many dayes after, the Devill brought his ſtrongeſt batteries and labour'd to take this caſtle by ſtorm; *Temptations againſt her had*, and thoſe *vehement* and *fierce*, to *ſuſpect her* whole courſe of *life*, as ſo full of *weakneſs* at beſt, and oftentimes ſo full of *groſs corruptions*; *Her faith* ſo *weak*, *her repentance* ſo *faint*, that *God* would not *accept* of *her*: But *her ſhield of Faith* in *Chriſts merits*, ſoon repelled *theſe darts*, and *her wonted Sanctuary* of *prayer* ſecured *her* preſently from *this* ſtorm of *temptation*.

And in *peace* and *tranquillity* of *minde*, *her piety*, and *zeal* of *Juſtice*, hurry *her* to *London* (in the bittereſt ſeaſon of this winter) to take order for the diſcharge of ſome *engagements*: this *ſhe* knew was *her duty*, and that *ſhe her ſelf* ſhould take that *journey*, was conceived the *neceſſary* means to per-

form *that duty*, and therefore *ſhe* ventures upon it, and leaves the *ſucceſs* to *God*.

There, at *London*, *ſhe* ſtrengthens *her ſelf* yet more, for the *final period* of *her race*, by receiving the *holy Sacrament* again: But alas, Madam, though *her inward ſtrength encreaſes*, *her outward ſtrength decays*, and *her weak conſumptive body*, by a *cold* there *taken*, grows *weaker*: yet thence *ſhe* came homeward, and at *Oxford*, *her cough* and *cold* very much *encreaſing*, *ſhe* with moſt *earneſt Prayers*, and holy *meditations* (which a *pious* and *learned Divine* ſuggeſted to *her*) prepares *her ſelf* for *death*.

After a while, they, who were about *her* fearing the *pangs* of *death* to be upon *her*, began to *weep* and *lament*; the whole company grew ſad and heavy; *ſhe* only continued in *her* former *condition*, not at all *ſorrowfull*, nor *affrighted* by *theſe meſſengers* of *death*: Then the Phyſitian coming, and upon conſideration, ſaying, *Here is no ſigne of death, nor of much danger*; *by Gods help ſhe may recover again*; the whole company was very much *comforted*, and *cheared*; *ſhe* onely in *her* former *indifferency*; no *alteration* at all could be perceived in *her*, as if *ſhe* had been the only *party* in the chamber, unconcerned in *it*; neither fear of *death* could

grieve

grieve, nor *trouble her*, nor *hopes* of life and *health rejoyce her*; *I have wholly resigned up my self to God* (said *she*) and *not mine, but his will be done*, *whether in life* or *death*: She was not *afraid* to *live*, and still endure *the miseries* of this life (and ever and anon *encounter* with *Satan* too) because *she had a powerfull God* able to *uphold her*: nor yet *afraid* to *die*, and appear at Gods *Judgement seat*, because *she* had a *mercifull Redeemer*, willing to *save her*.

They who write of *perfection*, account it an high degree, to have *Vitam in patientiâ & mortem in voto, to be content to live, but desirous to die*: yet surely, this here, *In aquilibrio ad vitam, & ad mortem, to be wholly indifferent, and to be most equally enclined to either, to desire nothing, to fear nothing, but wholly to resigne our selves to God, accounting that to be the best (whatsoever it is) which he pleases to send, This, this is to be a strong man in Christ*; And this in our most *pious Lady* was a very neer approach unto *perfection*.

It was related for a very great *virtue* in S. *Cyprian*, that, *Maluit obsequi praeceptis Christi, quàm vel sic coronari*, He had rather *live* and *obey* God, then *die* and *reign* in *glory*: But this, to have no *propension*

at all *more* to *one*, then to the *other*, to be wholly *indifferent*, to *work* on ſtill in *Gods Vineyard*, or to be *called* up to *Heaven*, to receive *pay*, this may be a *greater virtue*: And this perfect *indifference* to doe, or ſuffer *Gods will*, in *life*, or *death*, appearing in this ſervant of *God*, was ſuch an *act* of *ſelf-denial*, which they, who obſerved it in *her*, could not but ſet a ſpecial *character* upon, moſt worthy to be commended to your *Ladyſhip*.

Thus *ſhe* was brought from *Oxford*, *home*, and now being far ſpent, and near *her end*, *ſhe* could ſpeak little, yet expreſſed a great deal of *thankefulneſs* to *God*, who had brought *her* ſafe, to die in *her* own *houſe*, among *her deareſt Friends*.

And there *ſhe* ſhewed thoſe friends a rare *pattern* of patience in the extremity of *her ſickneſs*.

But the *tranquillity* of *minde*, which *ſhe* had in *theſe her laſt dayes*, was moſt obſervable; That the *Devil*, who had ſo often *perplexed her* with violent *temptations*, ſhould now leave *her* to *reſt* and *eaſe*: *ſhe* was wont to fear *his moſt violent aſſaults* on *her death bed*, (as *his* practiſe commonly is) but now *God* (it ſeems) had chained him up, and enabled *her* (by *his grace*) *to tread*

Satan

ſatan under her feet: not a word of *complaint* nor the leaſt *diſturbance*, or *diſquiet*, to be perceived by *her*, which is a ſufficient argument to us, (who knew how *open a breaſt ſhe had*, to reveal any thing in that kinde, eſpecially to *Divines*, whereof *ſhe* had now *ſtore* about *her*) of *her* exceeding *great quietneſs*, and *peace*: and this *tranquillity* of *mind*, more clearly now appearing at *her death*, then ordinarily in the time *of her health*, is a great evidence, to me, of *Gods* moſt *tender mercy* and *love* towards *her*, and of ſome good *aſſurance*, in *her*, of *her ſalvation*.

This *quiet* gave *her* leave, though now very *faint* and *weak*, to be moſt *vigorous*, and moſt *inſtant* at *prayers*; *ſhe* cals for other *help*, very *faintly*; but for *prayers*, moſt *heartily* and *often* (in thoſe few hours *ſhe* lived at home:) and after the *office* of the *Morning* was performed, *ſhe* gave ſtrict charge, that every one of *her family* (who could be ſpared from *her*) ſhould goe to *Church* and *pray* for *her*; and then in a word of *exhortation* to *them*, who ſtayed by *her*, ſaying, *Fear God, fear God*, *ſhe* moſt ſweetly ſpent *her laſt breath*; and ſo moſt *comfortably* yielded up *her ſpirit* to *him* who made *it*: and was (we doubt not) admitted

mitted into Heaven, into the *number* of the *Apoſtles* and *Saints* of God (on S. *Matthias-day*) there to reign in the glory of God for evermore.

In which moment of *her death*, there ſeemed as little *outward pain*, as *inward conflict*; none could perceive either *twitch*, or *groan*, or *gaſp*, or *ſigh*, onely *her ſpirit failed*; and ſo *ſhe vaniſhed* from us, as if *God* had intended *her here*, ſome *fore-taſt*, not onely of the *reſt* of the *ſoul*, but alſo of the *eaſe* of the *body*, which *ſhe* ſhould enjoy *hereafter* in *Heaven*.

Thus in *her youth*, *ſhe* was *ſoon perfected*, and in a *ſhort time* of five and thirty years, *ſhe fulfilled a long time*.

And having in a moſt acceptable manner practiſed the *duties* of our *moſt bleſſed Saviours Sermon*, *ſhe* is now (we firmly believe) partaker of the *bleſſedneſs* too of that *Sermon*; through *Chriſts mercy*, *ſhe* hath obtained *mercy*, and *enjoyes* the *viſion* of *God*, in the *Kingdom* of *Heaven*, where *ſhe* is moſt fully ſatisfied with *delight*, and *comfort*, and *joy*.

There were *theſe*, and many *other virtues your Ladyſhip* knows, obſervable in *this your* moſt *pious* Daughter; but I pretend not to relate all, many I omit, becauſe

cauſe *common* to all the *ſervants of God*; and many other *excellencies* alſo there were in *her*, (I doubt not) which *ſhe* concealed from *her* neareſt friends; and indeed, many of *theſe*, I have named, *ſhe* endeavoured ſtudiouſly to conceal from *us*, but now, and then, unawares, *ſhe* diſcovered them, and ſo I came acquainted with *them*.

And now, *Madam*, you have obſerved, that the *growth* of *grace*, which was moſt evident, and apparent in *her*, eſpecially theſe late yeares (as of *corn* from a *blade* to an *ear*, then to a *bloſſome*, and thence towards full *maturity* and *ripeneſs*) was moſt of all promoted, by the *afflictions*, which *God* ſent upon *her*; the loſs of *her* deareſt *friends*, and other *troubles*, were as a *ſhower* of *rain*, to a *crop* of *corn*, on a *dry ground*; an evident *benefit*, and a preſent *improvement* by it.

And was there not then ſomewhat *extraordinary* in that *dream* of *hers*, ſoon after *her Sons death?* wherein *ſhe* being much *troubled* for that *loſs*, *a ladder preſently appeared*, *reaching* (*with that Ladder in* Jacobs *dream*) *from earth to heaven*; after the *death* of *her Son*, every one of us could ſenſibly perceive her *climbing* up *higher*, *and higher every day*, in *piety*, and *holineſs*, till

till *God* exalted *her*, to the *top* of *Jacobs ladder*, the *height* of *glory* in *heaven*.

So it may be, with every one, who ſuffers *inward*, ot *outward affliction*.

And now, though all this while, I have been *comforting your Ladyſhip*, and wiping the *tears* from *your eyes*, yet I have detained you too long (I fear) from *improving this affliction* ſent upon you (the loſs of *your deareſt child*) with that *haſt* and *greedineſs* you deſired, to your *ſpiritual benefit*: I ſhall help you what I can hereafter, by begging in my *prayers* the *ſtrengthning*, and *eſtabliſhing grace of God*, for *you*, to bring *ſtore* of *heavenly comfort* into your *ſoul*, from *this your* preſent *ſorrow*.

Your ſervant in

April 15.
1647. *Chriſt Jeſus*,

I. D.

By

By another Author, who acknowledgeth much good received by this holy Life.

YEe who in reading of this *holy Life*, ſhall have ſuch thoughts as theſe.

1. Surely this is but a Romance, or an Idea drawn (Painter-like) better then the Life, by a flattering Chaplain.

Or ſecondly, (if true) ſurely ſalvation and everlaſting glory are procurable at a much eaſier rate; for who hath required at our hands, ſo much praying, and faſting, ſo much denying our ſelves the good things and comforts of this life, ſo much almes?

Or thirdly, did not Chriſt come to take away the rigor of the law? and hath performed all theſe things for us? is not this to goe about to eſtabliſh our own righteouſneſs?

Or fourthly, that theſe Rules turn the free grace of God, and ſecret operations of his Spirit into humains obſervances.

For the firſt, aſſure thy ſelf, that the author was a learned godly man, one that perfectly hated a lye, and that he is known by

by divers perſons of worth yet living (who knew her) to have kept his pen in this relation within the confines of truth, and to have falne much ſhort in the ſetting out the vertues and excellencies of this pretious ſoul.

And for the reſt, be pleaſed to withdraw into thy chamber, and to meditate ſeriouſly (as in a buſineſs of life and death) on theſe places of Scripture.

Pſal. 55.17. *Evening*, and *Morning*, and at *noon*, will I *pray*.

Pſal. 1. 2. In his law doth he *meditate day* and *night*.

Luk. 2. 37. Anna ſerved God, with *faſtings* and *prayers*, *night* and *day*.

1 *Tim.* 5. 5, 6. She that is a Widow indeed, *continues* in *prayers night and day*: but ſhe that lives in *pleaſure*, is dead whilſt ſhe lives.

Epheſ. 6. 18. *Pray alwayes*, *watching* thereunto with all *perſeverance*.

Epheſ. 5.4. 19. Nor fooliſh talking, nor jeſting, but *giving of thanks*: ſpeaking to your ſelves in *Pſalmes* and *Hymnes*.

Mar. 1. 35. Jeſus riſing *a great while before day*, went into a *ſolitary place* and *prayed*.

Luk. 6. 12. He went into *a mountain*, and con-

continued all night in prayer.

Luk. 5. 16. And he withdrew himſelf into the *wilderneſs* and *prayed.*

Act. 16. 25. And at *midnight* Paul and Silas *prayed.*

Act. 2. 42. [After their converſion] they *continued ſtedfaſtly* in breaking of bread and *prayers.*

Act. 10. 2. Cornelius a devout man, feared God *with all his houſe, gave much almes* to the people, and *prayed alway.*

2 *Cor.* 6. 5. [Compared with 2 *Cor.* 11. 23, &c.] in *labours, in watchings,* in *faſtings,* in *hunger* and *thirſt,* in wearyneſs and painfulneſs.

Matth. 11. 12. The kingdome of heaven *ſuffers violence,* and the *violence* take it *by force.*

Prov. 28. 14. Happy is that man that *feareth always.*

Luk. 12. 35, 36. Let your *loyns be girded,* and your lights *burning,* waiting for the coming of the Lord.

Luk. 13. 23. Lord are there *few that be ſaved? ſtrive to enter in at the ſtrait gate,* for I ſay unto you, *many ſhal ſeek to enter* in, and *ſhall not be able.*

1 *Cor.*

1 *Cor.* 9. 24. All run in the *race*, but one *receiveth* the *prize*. So run that ye may *obtain*—he that ſtriveth muſt be *temperate in all things*—I *keep under my body*, leſt—I ſhould prove a caſt-away.

Matth. 22. 14. Many are called, but *few* are *choſen*.

1 *Cor.* 3. 15. He ſhall be *ſaved, ſo as by fire*.

1 *Pet.* 4. 11. If the righteous *ſcarcely be ſaved*.

Matth. 19. 23, 24. A rich man ſhall *hardly enter*, &c.

Act. 20. 31. Therefore *watch*, and remember that by the ſpace of three yeeres, I ceaſed not to *warn every one night and day with tears*.

1 *Joh.* 7. 19. The *whole world* lyeth in *wickedneſs*.

1 *Cor.* 1. 26. Not many wiſe, not many mighty, not many noble.

Luk. 19. 23. Every man ſhall receive *according to his talent*.

Luk. 12. 43, &c. Bleſſed is that ſervant, whom the Lord *when he cometh*, ſhall finde *ſo doing*.

Matth. 25. 30. Caſt ye *the unprofitable ſervant* into utter darkneſs. [Yee

[Yea, though he had not waſted his talent, but kept it clean and trim in a napkin.]

Matth. 25.41. Depart ye *curſed*, ye did not *feed* me, nor *clothed* me, nor *give me drink*.

2 *Cor.* 5. 10. *We* muſt *all* appear before the judgement ſeat of Chriſt, *that every one may receive the things done* in his body, *whether good or evill*, according *to that he hath done*.

Matth. 12. 36. ——*every idle word* that men ſhall ſpeak, they ſhall give an *account thereof* at the day of judgement.

2 *Pet.* 3. 11. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be *in all holy converſation?*

Verſe 14. Beloved, ſeeing that ye look for ſuch things, *be diligent*, that ye may be found of him in peace, *without ſpot and blameleſs*.

Luk. 21.36. Watch ye *therefore* and pray, that ye may be thought worthy to eſcape all theſe things, and to ſtand before the Son of man.

Heb. 12. 17. You know how that afterward when he would have inherited the bleſſing,

bleſſing, *he was rejected*, for *he found no place* for repentance, *though he ſought it carefully with tears.*

Heb. 10. 26. If we ſin wilfully after we have received the knowledg of the truth, there remaines *no more ſacrifice* for him.

Luk. 13. 25. When once the maſter of the houſe is riſen up, and hath *ſhut to the door*, and ye begin to ſtand without and to knock.—And he ſhall anſwer, *I know you not whence you are.*

Eccles. *Eccleſ.* 9. 12. For man alſo knoweth not *his time* as the fiſhes that are taken in an evill net, and as the birds caught in the ſnare.

Prov. 1. 24. Becauſe I have called and ye have refuſed, I will alſo *laugh at your calamity*, and *mock* when your fear cometh.

Luk. 6. 24. Woe unto you that are *rich*, for *you have received your conſolation* —Woe to you that are *full*—Woe unto you that *laugh now.*

Prov. 1. 32. —the proſperity of fooles ſhall deſtroy them.

Luk.

Luk. 16. 25. Remember that thou *in thy life time receivedſt thy good things*, and now thou art tormented.

Heb. 11. 25. Chuſing rather *to ſuffer affliction with the people of God*, then to enjoy the pleaſures of ſin for a ſeaſon.

Luk. 6. 20. Bleſſed be ye *poor*—bleſſed are ye that *hunger* now.—bleſſed are ye that *weep* now, —bleſſed are ye when men ſhall *hate you*, and ſhall *reproach* you —rejoyce ye in that day and leap for joy.——

Pſal. 17. 14. From the men of the world O Lord, from the men of the world, *which have their portion in this life*, whoſe belly thou filleſt with thy hid treaſure,&c.

Iude 12. feeding *without fear*.

Matth. 13. 45. The wiſe Merchant *ſold all he had to buy the pearle*.

Matth. 13. 22. The cares of this world, and *deceitfulneſs* of riches *choak the word*.

Luk. 12. 33. *Sell* that ye have and give *almes, provide for your ſelves a treaſure in heaven* that faileth not, [compared with 31, 32. 34.]

Matth.

Matth. 19. 21.——If thou wilt be perfect, goe and *ſell* that thou haſt and *give to the* poor, and *thou ſhalt have treaſure in heaven*, and come and follow me.

Act. 2. 44, 45. And all that believed were together, ---and *ſold their* poſſeſſions and goods, and parted them.———

1 *Cor.* 10. 24. 33. Let no man *ſeek his own*, but every man *anothers wealth*; even as I pleaſe all men in all things, not *ſeeking my own profit, but* the profit of many, that they may be ſaved.

1 *Cor.* 13. 5. Charity *ſeeketh not her own.*

Rom. 15. 2, 3. Let every one of us *pleaſe his neighbour*, and not our ſelves--for even *Chriſt pleaſed not himſelf.*

2 *Cor.* 9. 6. He that ſoweth *ſparingly*, ſhall reap *ſparingly.*

Act. 9. 39. They ſhewed him the *coats and garments* which *Dorcas* had made.

Luk. 16. 9. *Make* ye *friends of the unrighteous Mammon*, that when ye faile, *they may receive ye into everlaſting habitations.*

Luk. 14. 13, 14. When *thou makeſt a feaſt*, call the *poor*, the *maimed*, the *blinde*, and thou *ſhalt be bleſſed*, for thou ſhalt be recompenſed at the reſurrection of the juſt.

Dan. 4. 27. Break off thy ſins by righteouſneſſe, and *thine iniquities by ſhewing mercy*

mercy to the poor, it may be a lengthening of thy tranquillity.

Prov. 16. 6. *By mercy* and truth *iniquity is purged.*

Luk. 7. 47. her *sins* which are many are *forgiven* her, becauſe *ſhe loved much.*

Luk. 19. 8. 19. *Zacheus* gave *half his goods* to the *poor.*

1 *Tim.* 6. 19. charge the rich---that they diſtribute, *laying up* in ſtore for themſelves *a good foundation*, that they may *lay hold* on eternall life.

1 *Jam.* 27. Pure *religion* is this —— *to viſite the fatherleſs* and *widows* in their affliction.

Duk. 11. 41. Give *almes*, and all things are *clean unto you.*

2 *Cor.* 8. 7. As ye abound *in faith and knowledge*, ſee that ye abound *in this grace* alſo.

1 *Tim.* 2. 9, 10. —that women adorn themſelves in modeſt apparell, with ſhamefaſtneſs and ſobriety, not with plaited hair, or gold or pearles —— *but with good works.*

1 *Pet.* 3. 3, 4. whoſe adorning let it not be outward, of plaiting the hair - but let it be the hidden man of the heart —— even the

the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price.

Luk. 1.74. he hath *delivered* us, that we might *ſerve* him, —*in holineſs and righteouſneſs* all the dayes of our life.

1 *Pet.* 2. 21, 22. Chriſt hath *ſuffered for us*, leaving us an *example*—*that ye ſhould follow his ſteps*— who did *no ſin*.

Heb. 12. 14.—and *holyneſs*, without which *no man ſhall ſee God*.

Phil. 2. 12 *Work* out *your ſalvation with fear and trembling*.

1 *Pet.* 1. 17. *If ye call him father*, who without reſpect of perſons judgeth according to every mans work, *paſs the time* of your ſojourning here *with fear*.

Gal. 6. 7. Be not *deceived*, God is not *mocked*, for whatſoever a man *ſoweth* that ſhall he alſo *reap*; for he that *ſoweth to his fleſh, ſhall of his fleſh reap corruption*.

Joh. 9. 39. for *judgement* I am come into this world.

Rom. 1. 18. The *wrath of* God is revealed from heaven againſt all *ungodlineſs* of men, who *hold the truth in unrighteouſneſs*.

Matth. 3. 10. 12. *Now* is the ax laid to the root of the tree—every tree that *bringeth*

eth not forth *good fruit* is hewen down and caſt into the fire—Chriſts fanne is in his hand, and he will *thoroughly purge his* floor —and *burn* up the *chaffe* with unquenchable fire.

Jam. 2. 14. What doth it profit though a man ſay he hath *faith and have no workes? can faith ſave him?*

Epheſ. 5. 5, 6. Ye know that no whoremonger—nor *covetous man* hath any inheritance *in the kingdom of Chriſt*; *let no man deceive you with vain words.*

Act. 9, 36. This woman (Dorcas) was *full of good works* and almeſdeeds which ſhe did.

2 *Tit.* 11. 12. The *Grace of God* hath appeared—teaching us to deny ungodlyneſs and *worldly luſts.*

2 *Tim.* 1. 6. *Stir* up the gift of God in thee.

1 *Tim.* 4. 13, 14. Give *attendance to reading—neglect not* the gift that is in thee —*meditate on theſe* things—give thy ſelf wholly to them.

1 *Theſ.* 5. 19. Quench not the ſpirit —not *ſlothfull in buſineſs*, pray evermore.

Col. 3. 5. *Mortifie your members* which are upon earth.

Epheſ. 5. 15. Walk *circumſpectly, redeeming* the time.

2 *Pet.* 1. 5. *Give all diligence*, add to your *faith vertue*, and to vertue knowledge, and to knowledge *temperance.*

1 *Cor.* 9. 24. *I keep under my body.*

Matth. 19. 12. And there be *Eunuches*, which have *made themſelves* ſo for the *kingdom of heavens ſake.*

Heb. 5. 8. Chriſt *learned* obedience by thoſe things he ſuffered.

Prov. 3. 17. Her wayes are *wayes* of *pleaſantneſs*, and all her *pathes* are *peace.*

1 *Ioh.* 5 3. His *commands* are not *grievous.*

Matth. 11. 28, &c. My yoak is *eaſie*, and burden *light.*

Pſal. 31. 19. 23, 24. How great is thy *goodneſs*, which thou haſt laid up for them that feare thee, &c.

Phil. 4. 13. I *can do all things* through Chriſt that ſtrengthens me.

Pſal. 119. 103. How *ſweet* are thy words unto my taſte; *ſweeter then honey.*

Pſal. 19. 10. More to be *deſired then gold*, yea, then *fine gold.*

Pſal. 34. 8. Taſte and try how gratious he Lord is.

Ioh

Ioh. 4.34. Jeſus ſaid, *My meat is to doe the will* of him that ſent me.

1 *Pet.* 1.8. Ye rejoyce with *joy unſpeakable and full of glory.*

Rom. 6.21. What *fruit* had ye in thoſe things whereof ye are now *aſhamed.*

Jam. 5.17. Elias was a man *ſubject to like paſſions as We* are, and he *prayed earneſtly*, &c.

And with theſe, conſider ſeriouſly the great unworthineſs of ſuch a thought or queſtion as this. *How much of theſe things muſt I, or how few or little may I practiſe to avoid ſinning, or to attain ſalvation* (Eccluſ. 11. 23. 26.) A queſtion moſt ungratefull towards him, that meaſured not out his love ſo niggardly to us, (Eſ. 5.4.) when he gave his onely Son to be murthered for us; a queſtion proceeding from the ſlaviſh ſpirit of bondage, (and not of love) that would fain compound the buſineſs between God and the preſent world, and enjoy thoſe two enemies, as both his own friends. A queſtion ignorant of Gods purchaſe of our bodies and ſoules to ſerve him, and of our ſolemne vowes in Baptſme, and the new Covenant made with God. A queſtion

ſtion tending to the reſiſtance, and quenching of Gods grace, and the Holy Spirit, which within us would advance us ſtill further in holyneſſe; whereas this our ingratitude will ſtint its benevolence, and onely be illuminated and helped by it, for what is abſolutely neceſſary. By its juſt indignation thoſe many times being denyed this, who care for no more, and loath to be better then good, they never attain ſo farre as to be good; (which mark few hit which levell not above it) a queſtion fooliſhly propoſed, as if there were hereafter no degrees in the reward anſwerable to greater ſervice here: And as if the narrowneſſe of the way, the paucity of the ſaved, the ſtrictneſſe of our Saviours precepts, our conformity required in this life to Chriſts ſufferings, the greatneſſe of our former ſins, truly deſerving eternall torments, (which obliege us to love much, where much hath been forgiven) the difficulty of a ſufficient repentance, the laborious examples of Saints, did not all cry aloud to us, that doing our beſt is little enough for ſalvation, and to be happy in the loweſt degree. Laſtly, a queſtion that can never be anſwered for any ones ſecurity that askes it. The meaſure of loving

God

God, is to love him above measure, saith Saint *Austine*. *Nunquam dicito, Sufficit; cum desinis esse melior, incipis esse deterior*: Never say tis enough, for when thou ceasest to grow better, thou beghnest to grow worse. He that seriously considers that precept of our Saviour, *Be ye perfect as your heavenly Father* is perfect, *Matth.* 5. And his own daily Petition, Thy will be done in earth *as it is in heaven*, will both see himself oblieged to doe more then he doth, and be convinced that by the help of Gods spirit alwayes ready to promote him, he may attain in time to what others have attained.

What great good many have received by the lives of holy people, is evident from Saint *Austine*, who in his eighth book of his Confessions, gives an account of the benefit which himself, and two more received by the relation of the life of Saint *Anthony*, (well worth our reading) in these words.

When I applyed my self to Saint *Ambroses* father, he fell upon the discourse of one *Victorinus* a Philosopher, converted to be a Christian; who though a man most skilfull in all the liberall sciences, and had

been Maſter to ſo many noble ſenators, and as an Enſigne of his ſo famous Maſterſhip, obtained a ſtatue in the Roman forum: yet bluſhed not to become a ſervant of Chriſt, ſubmitting his neck to the yoke of humility, and ſubduing his forehead to the ignominy of the croſſe: I was all on fire to be imitating him, but bound I was with my own iron will; the enemy was maſter of my willingneſſe, (by which hee made a chain for me) and had therewith bound me, becauſe that of a froward will is a luſt made, and a luſt ever obeyed, becomes a cuſtome, and a cuſtome not reſiſted, brings on a neceſſity, by which did a very hard bondage hold me enthralled; as for that new will which now I began to have towards the worſhipping and enjoying of thee, O God, the only aſſured ſweetneſſe, it was not able as yet to overcome my former wilfulneſſe, now hardened in me by ſo long continuance.

Thus did my two wills try maſteries within me, and by their diſagreeing waſted out my ſoul, thus came I to underſtand what I had ſometime read, *That the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh*, Gal. 5. 17. And yet was cuſtome now by my own aſſiſtance become more

more ſturdy againſt me, becauſe I was carried thither willingly, whither my will was not to have come; and who therefore can with any equity find fault, if juſt puniſhment followes upon our wilfull ſinning? Nor had I now that fair pretence or excuſe which formerly I ſeemed to have, when not engaged to forſake the world to attend thy ſervice, for that the knowledge of the truth was then uncertain to me, ſeeing now I ſtood aſſured of it, but I being preſt for the earth, refuſed to fight under thy banner; yea, as much afraid was I to be freed of what did hinder my march towards thee, as I ought to have been afraid of what might hinder it; thus with the baggage of this preſent world, was I as ſweetly overladen, as a man uſeth to be with ſleepyneſſe, and thoſe thoughts with which I meditated upon thee, were like the offers of ſuch as would get up, and yet being overcome with a lazy drowſineſſe lye down again, and like a ſluggiſh man who though angry at himſelfe for it, yet unwillingly willing takes another ſweet nap, notwithſtanding he knowes it to be high time for him to be ſtirring: ſo aſſured was I that much better it were for me to give up my ſelf to thy goodneſſe, then to

give over my ſelf to my ſenſuality: yet notwithſtanding that pleaſed and overcame my reaſon, this tickled and enthral'd my ſenſes.

Nor had I any thing now to anſwer thee calling to me, *Ariſe thou that ſleepeſt and ſtand up from the dead, and Chriſt ſhall give thee light*, Epheſ. 5. 14. but certain lither and drowſie words, *Anon, I come by and by, let me ſleep a little while*: but my *Now* and *Anon* had no *meaſure* with them, and my *little while* drove on to a mighty length. *I* in vain *delighted in thy law according to the inner man, when another law in my members rebelled againſt the law of my minde, leading me captive unto the law of ſin, which was in my members*, Rom. 7. 22. that *law of ſin* now is the violence of cuſtome, by which the minde of man is drawn and holden againſt its will, deſerving to be ſo holden, becauſe it ſo willingly ſlides into that cuſtome.

——And the manner how thou deliveredſt me out of the bonds of luſt, and from the ſervitude of worldly buſineſſe, I will now declare, and confeſſe unto thy name.

My unſetledneſſe of minde grew more and

and more upon me, and I daily ſent up ſighs unto thee, I reſorted frequently unto thy Church, as often as the burden of my worldly buſineſſe (under which I groaned) would give me leave, —and upon a certain time (one *Alypius* a lawyer being in my company) there came to us one *Potitianus*, an officer of the Emperors court, and down we ſate all three together; it ſo happened, that upon the table he eſpyed a book lying, which he took up and opened; and quite beyond his expectation, found it to be Saint *Paules* Epiſtles, whereas he thought it rather to have been one of my law bookes; at which he ſmiling to himſelf, and looking upon me (in a congratulating manner as it were) wondred not a little, that he had found ſo unexſpectedly ſuch a book, for he was both a Chriſtian, and one that often uſed to proſtrate himſelf before thee our God in thy Church, in frequent and daily prayer; whom therefore when I had once told that I beſtowed much paines upon that book, began a narration of the life of *Anthony* the Monk of Ægypt, whoſe name was in moſt high reputation amongſt thy ſervants.

But we ſtood amazed, hearing ſuch wonderfull workes, ſo generally teſtified, and

performed alſo almoſt in our own time.

From this ſtory of *Anthony*, took he occaſion to diſcourſe of ſome companies of Monaſteries and their cuſtomes, of a ſweet ſmelling ſavour unto thee, and the fruitfull breaſts of the ſolitary wilderneſſe; We liſtened to him with great ſilence.

Thereupon he took occaſion to tell how himſelf and three of his Comrades at *Triers* walking there in the Gardens near the City walls, ſorted themſelves into two companies, whereof one company ranging about, ſtumbled by chance on a certain houſe, inhabited by divers of thy ſervants, *poor in ſpirit, of whom is the kingdome of God*; where they found a little book of the life of *Anthony*, one of them began to read it, wonder at it, and be inflamed with it, and even in the very reading, to deviſe upon the taking ſuch a life upon him, and by giving over his ſecular employments to betake himſelf to thy ſervice.

And immediately filled with a holy love, and a ſober ſhamefaſtneſſe, even angry at himſelf, again he caſt his eyes upon his friend ſaying, Tell me what preferment is that unto which all theſe labours of ours aſpire? what aime we at? what is it we ſerve the State for? can our hopes in court

riſe

riſe higher then to be the Emperours favourites? in which fortune, what is there not brittle and full of dangers? and by how many perils arrive we at laſt unto one danger greater then all the reſt? and how long ſhall we be getting thus high? whereas if I be deſirous onely to become the friend of God, I am even now made it.

This he ſaid, and all in pain in the travaile of newneſſe of life, he turn'd his eyes again upon the book, and read on, and was inwardly changed, his minde being quite diſpoſſeſt of worldly cares; for as he read forward, and rolled up and down thoſe waves of his heart, he expreſt ſome indignation at himſelf, felt an inward conflict, and reſolved finally upon much better courſes; and thus now become wholly thine, he ſaith to his friend, Even now have I broke looſe from thoſe ambitious hopes of ours, and am fully reſolved to ſerve God onely: as for thee, if thou wilt not imitate me, diſſwade me not. Whereunto the other anſwered, that he alſo would cloſely ſtick unto him, as his partner in ſo ample a reward, and his comrade in ſo honourable a ſervice. Thus both of them now become thine, and built a ſpirituall tower with their own treaſury, *of forſaking all, and following thee.*

The

The other two came unto them in this very nick of time, and underſtanding their reſolutions, would not be altered, yet did bewaile themſelves (as *Potitianus* who himſelf was one of them confeſſed) with teares, piouſly congratulating with them, and recommended themſelves to their prayers: and turning their hearts towards earthly things, returned into the Court, but the other two ſetting their affections upon heavenly things, remained in that Cottage.

This was *Potitianus* his ſtory; but thou O Lord all the while that he was ſpeaking, didſt turn me back to reflect upon my ſelf, taking me from behinde my back where I had ſet me, when I had no liſt to obſerve my own ſelf, and now ſet me before my own face, that I might diſcern how filthy, and crooked, and ſordid, and beſpotted, and ulcerous I was; and I beheld and abhorred my ſelf, and yet knew not how to flye from my ſelf; for thou ſtill oppoſedſt my ſelf unto my ſelf, and thruſtedſt me ever and anon into my own eyes, to make me finde at laſt my own iniquity, and make me loath it —and how much the more ardently I loved thoſe two, whoſe wholſome purpoſe I heard related, even for that they had

had reſigned up themſelves to thee to be cured, ſo much the more deteſtably did I hate my ſelf in compariſon of them —for having ſo long delayed to ſearch out that, of which, not onely the finding, but even the bare ſeeking is before all pleaſures. —But I a moſt wretched young fellow, unhappy even in the very entrance of my youth, had even then begged chaſtity at thy hands, and ſaid, Give me chaſtity, but give it not yet, for I was afraid that thou wouldeſt hear me too ſoon; —And this was the reaſon I think why I deferred from day to day to contemne all hopes in this world, & follow thee; becauſe there did not appear to me any certain end to which I might direct my courſe; but now was the day come wherein I was to be ſet naked before my ſelf; and when my own conſcience was to convince me, a certainty appeared now where I might take up, & yet ſtil did that burden overload me, whereas behold others have gotten wings to free their ſhoulders by flying from under it.—Thus felt I a corroſive within, yea moſt vehemently confounded was I, whilſt *Potitianus* was telling that ſtory—and after his departure, I ſaid to my ſelf, Yea what ſaid I not within my ſelf? with what ſcourges

of

of condemning ſentences laſht I not my own ſoul? to make it follow me, endeavouring now to goe after thee: which yet drew back and refuſed, but gave no reaſon of its refuſall, all its arguments were already ſpent and confuted, there remained a ſilent trembling, and it feared like death, to be reſtrained of the ſwinge of cuſtome.

In the midſt of this inteſtine war waged within my bowels, with open mouth I ſet upon my friend *Alipius*, crying out, *Why tarry we any longer? what is this? what heardeſt thou even now? the unlearned of the world ſtart up, and take the kingdome by violence, and we with all our learning wanting hearts wallow in fleſh and blood:* becauſe others are gone before, is't a ſhame for us to come after? or is it not rather a great ſhame not at all to goe after them? for not onely to goe towards, but to arrive fully at that happineſſe, requireth no more but the will to goe to it, but yet to will it thoroughly and reſolutely, not with a ſtaggering and a half ſick will, to be off, and on, when the will is not all one with the power, for as ſoon as I had the will to doe, I had the power alſo, becauſe as ſoon as ever I willed, I willed thoroughly; for at ſuch a time the power is all one with the will,

will, and the willing is now the doing. But when the ſoul willeh not entirely, neither doth it command entirely, for ſo far forth it commandeth as it willeth: and ſo far forth is not the thing done, which is commanded, as it willeth it not. Becauſe verily it doth not command fully, therefore is not the thing done which it commandeth; for were the willing full, it would never command there ſhould be a bare willing, becauſe that willing was there before. 'Tis therefore no monſter, partly to will and partly to nill; onely an infirmity of the ſoul, that it being over-loaded with ill cuſtome, cannot entirely riſe up, although aſſiſted by divine truth.

Thus ſoul-ſick I was, and in this manner tormented, turning and winding my ſelf in my chain, till that which held me might be utterly broken; and thou O Lord preſſedſt upon me in my bowels with a moſt ſevere mercy, redoubling thy laſhes of fear and ſhame, leſt I ſhould give way again—for I ſaid within my ſelf, *Let it be done now*, *let it be done forthwith*; and no ſooner had I ſaid the word, but I began to put on the reſolution; now I even almoſt did it, yet indeed I did it not quite: and I wanted but very little of getting up to it,

and

and the worſe that I had been antiently accuſtomed unto, prevailed more with me, then the better which I had never tryed; on the one ſide my antient vanities ſhook me by this fleſhly garment, and ſpake ſoftly in my eare; *Canſt thou thus part with us? and ſhall we no more accompany thee for ever?* and what were thoſe things which they ſuggeſted? O my God, ſuch as let thy mercy utterly turn away from the ſoul of thy ſervant: I heard them verily not half ſo near hand now, nor ſo freely contradicting me, but muttering as it were ſoftly behinde my back, and even now ready to be packing, yet giving me a privy pluck, to look once more back upon them.

But on the other ſide, continency diſcovered her ſelf, honeſtly tempting me to come to her, and doubt nothing, there were in company with her, very many both young men and maidens, and grave widowes, and antient virgins, and ſhe was pleaſant with me with a kinde of exhorting quip, ſaying, *Canſt not thou perform what thoſe of both ſexes have performed? or can any of theſe perform thus much of themſelves? or rather by the Lord their God? the Lord their God gave me unto them, why ſtandeſt thou upon thy own ſtrength? and*

ſtandeſt

ſtandeſt not at all? caſt thy ſelf upon him, fear not, he will not ſlip away and make thee fall, caſt thy ſelf ſecurely upon him, he will receive thee and heal thee. I bluſht all this while to my ſelf very much, and this controverſie I felt in my heart about nothing but my ſelf againſt my ſelf.

So ſoon therefore as a deep conſideration even from the ſecret bottome of my ſoul had drawn together, and laid all my miſery upon one heap before my heart, there aroſe a mighty ſtorm, accompanyed with a ſhowre of tears, which that I might vent freely, with expreſſions moſt ſuitable, I roſe up from my friend *Alipius*, conceiving ſolitarineſſe more agreeable to that paſſion; I flung down my ſelf I know not how under a figge tree, giving free liberty to my tears; whereupon the flouds of my eyes guſhed out, an acceptable ſacrifice to thee O Lord, and much to this purpoſe ſaid I unto thee, *How long Lord wilt thou be angry, for ever? remember not my former iniquities:* yea I ſent up theſe miſerable exclamations, *How long? how long? ſtill to morrow, and to morrow? why not now? wherefore even this very hour is there not an end put to my uncleanneſſe?*

Thus much I uttered, weeping in the moſt

moſt bitter contrition of my heart, when behold I heard a voyce in a ſinging Tune ſaying, and often repeating, *Take up and read, take up and read:* whereupon up I got, interpreting it no other, but that I was from God himſelf commanded to open the book *and read* the Chapter which I ſhould firſt light upon: for I had heard of *Anthony*, that by hearing the Goſpell read, he took himſelf to be admoniſhed, as if it had purpoſely been ſpoken to him, *Goe and ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and follow me*, and by ſuch a miracle was he preſently converted to thee.

Haſtily therefore went I again to the place where I left *Alipius*, and ſnatcht up the Apoſtles book, and in ſilence I read that Chapter which I firſt caſt my eyes upon, *Not in rioting and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and envying, but put on the Lord Jeſus, and make no proviſion for the fleſh, to fulfill the luſts thereof.* No further would I read, nor needed I, for inſtantly, even with the end of this ſentence, by a light as it were of ſecurity darted into my ſoul, all the darkneſſe of wavering vaniſhed: for ſo throughly thou hereby converted ſt me unto thy ſelf,

ſelf, that I ſought now no more after a wife, nor any other hopes in this world.

O Lord truly I am thy ſervant I am thy ſervant, and the *Son of thy handmaid, thou haſt broken my bonds in ſunder. I will offer to thee the ſacrifice of praiſe,* Pſal. 116. 16, 17. Let my *heart praiſe thee,* and my tongue, yea, let *all my bones ſay, O Lord who is like unto thee?* let them ſay, and anſwer thou me, *and ſay unto my ſoul, I am thy ſalvation.* Who am I? and what manner of man? what evill have I not done? But thou O Lord art good and mercyfull, and thy right hand had reſpect unto the profoundneſſe of my death, and drew forth out of the bottome of my heart, that bottomleſſe gulf of corruption, which was to nill all that thou willedſt, and to will all that thou nilledſt.

But where lay for ſo long a time? and out of what bottome and deep ſecret corner, was *my free will* called forth in a moment, whereby I ſubmitted my neck to thy *eaſie yoak*, Matth. 11. 30. and my ſhoulders unto thy *light burthen*, O Jeſus Chriſt, my helper and my Redeemer?

Pſal. 19.

Pſal. 19. 14. How pleaſant was it all on the ſuddain made unto me, to want the pleaſures of vanities? yea what I before feared to loſe, was now a joy unto me to forgoe. For thou didſt caſt them away from me, even thou that reall and chiefeſt ſweetneſſe; thou threweſt them out, and in ſtead of them cameſt in thy ſelf, ſweeter then all pleaſure, though not to fleſh and blood; brighter then all light, yea more privy then all ſecrets, higher then all honour, though not to thoſe that are high in themſelves. How became my ſoul free from thoſe biting cares of aſpiring, and getting, and weltring in filth, and from the tormenting itch of luſt. And I converſed more familiarly now with thee my honour, my riches, my health, my Lord God.

Difficile

Difficile, imò impoſſibile eſt, ut quis in utroque ſæculo beatus ſit, ut hic ventrem, ibi mentem impleat, ut de delitiis tranſeat ad delitias Hieron: Epiſt.

It is difficult, yea impoſſible, to be both happy here and hereafter, to ſatisfie this appetite here, and thy minde there, to paſſe from temporall pleaſures to eternall.

Delicatus es frater, ſi & hic vis gaudere cum mundo, & poſtea regnare cum Chriſto.

Thou art too ſweet-tooth'd (brother) if thou wouldeſt rejoyce here with the world, and reign hereafter with Chriſt.

Licet quidam putent majoris eſſe virtutis, præſentem contemnere voluptatem; tamen ego puto ſecurioris eſſe continentiæ, neſcire quod quæras.

Let others thinke it greater fortitude to outdare preſent delights: I muſt judge it more ſecurity to avoyd the temptations.

Phi-

Philoſophus gloriæ animal, & popularis auræ vile mancipium, totam ſimul ſarcinam depoſuit; & tu te putas in virtutum culmine conſtitutum, ſi partem ex toto offeras?

The Philoſopher who was wholly glories creature, and a ſlave to popular breath, could throw away all the baggage of his money; and canſt thou think thy ſelf perfect, if thou offereſt up onely a part?

Aſperam nobis & inſuavem virtutum viam, nimia facit vitiorum conſuetudo, quæ ſi in partem alteram transferatur, inveniretur ſemita juſtitiæ levis.

That which makes the way of virtue ſeem rough and unpleaſant, is only the cuſtom of ſinning: if we look upon it on the other part it will appear a ſmooth path of righteouſneſſe.

Grandem vim obtinet vera dilectio, & qui perfectè amatur, totam ſibi amantis vendicat voluntatem: nihil imperioſius eſt

eſt charitate, nos ſi verè Chriſtum diligimus, ſi ejus nos redemptos ſanguine recordamur, nihil magis velle, nihil omninò debemus agere, quàm quod illum velle cognoſcimus. Quotieſcunque te vana ſæculi delectaverit ambitio, quoties in mundo aliquid videris glorioſum; ad paradiſum mente tranſgredere, & eſſe incipe quod futurus es.

True love carries a great force with it, and what is perfectly beloved will draw to it the entire affection of the lover: nothing is ſo commanding as charity, if we love Chriſt truly, if we remember that we are redeemed by his blood we ſhall will nothing more, nor act any thing more earneſtly then what we are certain he liketh: as often therefore as the vain ambition of the world enticeth thee, as often as thou ſeeſt any thing in it alluring thee; take a turn in heaven, and begin in thy thoughts to be here, what thou ſhalt be for ever hereafter.

Ceſſet

Ceſſet omnis excuſatio errorum, auferantur peccandi fœda ſolatia: nihil omnino agimus, qui nos per multitudinis exempla defendimus, & ad conſolationem noſtram aliena ſæpe numerantes vitia: deeſſe nobis dicimus, quos debeamus ſequi: ad illius exemplum mittimur, quem omnes fatemur imitandum, atque ideo tibi præcipuæ curæ ſit, legem noſſe divinam per quam poſſis quaſi præſentia cernere exempla ſanctorum. Idem Hieron: *in* Epiſt.

Ceaſe now to excuſe thy errors, give over the filthy delights of ſinning, in vain doe we defend our ſinnes by the examples of the multitude, and flatter our ſelves with the frequency of others vices, as if we had not better patternes to imitate: we are commanded to the pattern of our Saviour, whom we cannot but acknowledge our ſelves bound to follow, read the Scriptures, in which thou ſhalt meet with the examples of thoſe Saints whom thou maiſt ſafely be guided by.

The end of the Life.